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Wm Morris, Esqr

CATECHISM

OF

Perth.

EDUCATION.

PART FIRST.

Various definitions of the term, EDUCATION.

Qualities of mind, to the production of which EDUCATION should be directed.

Instruments and practical expedients of EDUCATION.

Domestic Instruction.
Technical Education.
National Free Schools.
Education in Colonies.
The Social Influences.
The Periodical Press.
Political Education.

BY WILLIAM LYON MACKENZIE,

MEMBER OF THE PARLIAMENT OF UPPER CANADA.

"The Education of Nature, without any more human care than is necessary to preserve life, makes a perfect savage. Human education, joined to that of Nature, may make a good citizen, a skilful artizan, or a well-bred man. But Reason and Reflection must superadd their tutory, in order to produce a Rousseau, a Bacon, or a Newton."—REID.

York:

COLONIAL ADVOCATE PRESS.

1830.

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To

DAVID THORBURN,

OF QUEENSTON,

THE FOLLOWING CATECHISM

IS

RESPECTFULLY INSCRIBED

BY

His Most Obedient

Servant,

W. L. MACKENZIE.

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PREFACE.

To Mr. Joseph Hume (whose active benevolence, and unwearied exertions, to promote the happiness of his fellow creatures, are known and appreciated both in Europe and America) the compiler is indebted for an Essay on Education, which lays down and explains principles of vital importance to the best interests of the Canadas; the perusal of which first suggested the design of this Catechism.

In the part now published, reference has been had to the works of Dugald Stewart, Adam Smith, Reid, Milton, Locke, Addison, Watts, Boyle, Simpson, Gillies, Paley, Bacon, Burnet, Pope, Milner, Hume, Bolingbroke, Priestly, Hartley, Mill, Adams, Newton, Jones, Cudworth, Burke, Humboldt, Cochrane, Crichton, Fairbanks, Blair, Johnson, Thomson, King, Jefferson, Clinton, Penn, Phillips, Mitchell, Gray, Lavater, Thomas Smith, Brougham, Jeffrey, Brewster, Campbell, Gregory, Chace, Cooper, Wolf, Beattie, &c.; and the sacred Scriptures have been frequently quoted as evidence in favour of a more general diffusion of the blessings of education among mankind.

In the first part, under the heads, Domestic, Technical, Social, and Political Instruction, it has been attempted to shew chiefly what the means are by which the human mind may be endowed with those qualities on which the generation of happiness depends. In the three remaining numbers, it is intended to describe, and prove by analysis, the exercises which would be most conducive in forming those virtues, which are included under the name of Intelligence, and to consider more fully those branches of moral education which operate upon the whole period of human life, but more directly and powerfully after the youth is launched into the world under his own control.

York, March 12th, 1830.

CATECHISM OF EDUCATION.

SECTION I.

INTRODUCTION.

1. What is Education?——The best employment of all the means which can be made use of by man, for rendering the *human mind* to the greatest possible degree the cause of human happiness. (1)

2. On what does Happiness depend?——Happiness depends upon the condition of the body, either immediately, as where the bodily powers are exerted for the attainment of some good; or mediately, through the mind, as where the condition of the body affects the qualities of the mind.(2)

3. What is required as the foundation of a good Education?——Good practice; *which can, in no case, have any solid foundation but in sound theory.* (3)

4. What is theory?——The *whole* of the knowledge which we pos-

ANNOTATIONS AND ILLUSTRATIONS.

(1) In Education, according to Mill, is included every thing, which acts upon the being as it comes from the hand of nature, in such a manner as to modify the mind and render the train of feelings different from what it would otherwise have been. Plato defined Education to be the art of teaching men to rejoice and grieve as they ought.

"I (John Milton) call a complete and generous Education that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and of war."—*Tractate of Education.*

"Education (according to the Edinburgh Scotsman) may be considered as the art of developing and improving the physical and mental powers of man. This is correct in the abstract, but in practice the definition requires a little qualification. Every individual in the civilized parts of the world is born a member of some community, which has its peculiar laws, manners, and institutions, to which reference must be had in training him for the place he is to occupy; and hence the proper object of education, more strictly speaking, is to develope the physical and mental powers of the individual in such a manner as to fit him for the business and duties of life in the particular community to which he belongs."

"If Education means any thing, in the sense in which we here take it, says a writer in the seventh number of the Westminster Review, it is the process by which the mind of man, possessed of powers, but unfurnished with ideas, is stored with knowledge, and enabled to apply this to the business of life."

"The end of Education is to render the individual, as much as possible, an instrument of happiness, first to himself, and next to other beings."—*Mill.*

(2) *See the annotations to the fourth Question of Section third.*

"One old man, I have, myself, had the good fortune to know, who, after a long, an active, and an honourable life, having begun to feel some of the usual effects of advanced years, has been able to find resources in his own sagacity, against most of the inconveniences with which they are commonly attended; and who, by watching his gradual decline with the cool eye of an indifferent observer, and employing his ingenuity to retard its progress, has converted even the infirmities of age into a source of philosophical amusement."—*Dugald Stewart.*

"It ought, therefore, to be the care of those, who wish to pass the last hours with comfort, to lay up such a treasure of pleasing ideas as will support the expenses of that time, which is to depend wholly upon the fund already acquired.

"In youth, however unhappy, we solace ourselves with the hope of better fortune, and however vicious, appease our consciences with intentions of repentance; but the time comes at last, in which life has no more to promise, in which happiness can be drawn only from recollection, and virtue will be all that we can recollect with pleasure."—*Essay on Memory.*

(3) In so far as Education is effectual and salutary, it is founded on those principles of our nature which have forced themselves upon general observation, in consequence of the experience of ages.—*Dugald Stewart's Philosophy of the Human Mind.*

sess upon any subject, put into that order and form in which it is most easy to draw from it good practical rules. (4)

5. In what does the character of the human mind consist?——In the sequences of its ideas.

6. What are the grand instruments or powers, by the use of which, the purposes of education are to be attained?——Custom; and Pain, and Pleasure.

7. To what points is Custom to be directed?——First, to form those sequences which make the component parts of a good train of ideas; and secondly, to join those sequences together, so as to constitute the trains. (5)

8. Does every operation of the senses imply *judgment* or *belief*, as well as simple apprehension, notion, or imagination?——Yes. (6)

ANNOTATIONS AND ILLUSTRATIONS.

(4) "Particular matters of fact are the undoubted foundations on which our civil and natural knowledge is built; the benefit the understanding makes of them is, to draw from them conclusions which may be as standing rules of knowledge, and consequently of practice." —*Locke on the Understanding.*

What is the whole business of Education, when systematically and judiciously conducted, but a practical application of rules deduced from our own experiments, or from those of others, on the most effectual modes of developing and of cultivating the intellectual faculties and the moral principles?—*(Dugald Stewart's Philosophical Essays; Prelim. Dissert. p.* xliv.*)*

(5) "Men's thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions; but their deeds are after, as they have been accustomed: and, therefore, as Machiavel well noteth, (though in an ill-favoured instance,) there is no trusting to the force of nature, nor to the bravery of words, except it be corroborate by custom. His instance is, that, for the achieving of a desperate conspiracy, a man should not rest upon the fierceness of any man's nature or his resolute undertakings; but take such an one as hath had his hands formerly in blood; but Machiavel knew not of the friar Clement, nor a Ravillac, nor a Jaureguy, nor a Baltazar Gerard; yet his rule holdeth still, that nature, nor the engagements of words, are not so forcible as custom. Only superstition is now so well advanced, that men of the first blood are as firm as butchers by occupation; and votary resolution is made equippollent, to custom, even in matter of blood. In other things, the predominancy of custom is everywhere visible, insomuch as a man would wonder to hear men profess, protest, engage, give great words, and then do just as they have done before, as if they were dead images and engines, moved only by the wheels of custom."—*Bacon's Essays.*

"Many examples may be put to the force of custom, both upon mind and body: therefore, since custom is the principal magistrate of man's life, let men by all means endeavour to obtain good customs. Certainly, custom is most perfect when it beginneth in young years; this we call education, which is, in effect, but an early custom. So we see, in languages the tone is more pliant to all expressions and sounds, the joints are more supple to all feats of activity and motions in youth, than afterwards; for it is true, the late learners cannot so well take up the ply, except it be in some minds that have not suffered themselves to fix, but have kept themselves open and prepared to receive continual amendment, which is exceeding rare; but if the force of custom, simple and separate, be great, the force of custom, copulate, and conjoined, and collegiate, is far greater; for their example teacheth, company comforteth, emulation quickeneth, glory raiseth, so as in such places the force of custom is in its exaltation."—*Ib.*

"What incredible and astonishing actions do find rope-dancers and tumblers bring their bodies to!"—*Locke.*

(6) In the concluding chapter of Reid's "Enquiry into the Mind, on the principles of Common Sense," he distinguishes the philosophy of mind into the *old* and *new;* the first seeming to be purely analogical, the last being "more derived from reflection." He places Des Cartes at the head of the *new*, because that philosopher, trusting less to analogical reasoning upon the operations of the mind than his predecessors, began his system with a resolution to admit nothing but what was absolutely certain and evident, and after being tossed on an ocean of scepticism, rested his foot upon this first firm ground, "that he *thought*, that he *doubted*, that he *deliberated*. In a word, the operations of his own mind, of which he was conscious, must be real, and no delusion; and though all his other faculties should deceive him his consciousness could not." On this new system, *carried to an extreme*, is built modern scepticism. Des Cartes and Locke, observes Dr. Reid, take the road to scepticism, without knowing the end of it; but they stop short for want of light. Bishop Ber-

9. Whence are all our trains of ideas?——They start from a sensation, or some impression upon the external or internal nerves. (7)

10. Which are those sensations, or aggregates of sensations, which are of the most frequent occurrence?——Those which occur in the ordinary business of life.

11. Is it not of the greatest importance that beneficial trains of ideas should commence from those sensations?——It surely is.

12. Which are the aggregates of sensations of the most frequent occurrence?——Rising up in the morning, and going to bed at night; also, the commencement and termination of meals.

13. Did not the practical sagacity of priests, even in the rudest ages of the world, perceive the importance, for giving religious trains an ascendancy in the mind, of uniting them, by early and steady custom, (8) with those perpetually recurring sensations?——It did. The morning and evening prayers, and the grace before and after meals, have something correspondent to them in the religion of, perhaps, all nations.

14. What effect will be produced by skilfully selecting the trains of

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keley starts aside and avoids it, but Hume shoots directly into the gulf. Dr. Reid's theory proposes to show, that every operation of the senses, in its very nature, implies judgment or belief, as well as simple apprehension, notion, or idea. Thus, "when I perceive a tree before me, my faculty of seeing gives me *not only* a notion or simple apprehension of the tree, but a *belief* of its existence, and of its figure, distance, and magnitude; and," continues the doctor, "*this judgment or belief is not got by comparing ideas, it is included in the very nature of the perception.*"

Sensation and memory, according to Doctor Reid, are simple, original, and perfectly distinct operations of the mind, and both of them are original principles of belief. The unbelief of the apostle Thomas, as recorded in the 20th chapter of John's Gospel, affords a happy illustration of this theory. Thomas *saw* his Saviour's hands; he *remembered* in his hands the print of the nails; and he felt the wound in his side; the three distinct operations of his mind, therefore, of seeing, feeling, and remembering, severally implied judgment and he cried out, "My Lord and my God."

The compiler would beg leave to remark in this place, that while Hume in his *treatise of human nature*, sets up a system of infidelity, and *discovers* that the material world, time, and space, are mere ideas, having no existence but in our minds, Reid, in his theory, professedly founded upon the principles of common sense, includes *judgment or belief*, along with idea, imagination, notion, or simple apprehension, thus breaking down the barrier of the sceptic, and enabling the philosopher, on natural principles, to look up to and depend upon the wisdom of his Creator, believing, with Job, that "the Inspiration of the Almighty giveth" "understanding."

(7) Dugald Stewart, in his essay on the influence of Locke upon the systems of the French Philosophers, refers or classes "the most noted opinions of modern philosophers, with respect to the origin of human knowledge" under four heads, [Essay III. pages 117, 18, 19,] concluding with the opinion or statement of Locke himself, modified and limited; the substance of which is, that "All our simple notions, or, in other words, all the primary elements of our knowledge, are either presented to the mind immediately by the powers of consciousness and of perception, or they are gradually unfolded in the exercise of the various faculties which characterise the human understanding. According to this view of the subject, *the sum total of our knowledge may undoubtedly be said to originate in sensation*, inasmuch as it is by impressions *from without*, that consciousness is first awakened and the different faculties of the understanding put in action."

"When a man sees the light of noon, the feelings he has is called an *impression*,—the impression of light; when he shuts his eyes and has a feeling,—the type or relict of the impression,—he is not said to *see* the light, or to have the impression of light, but to *conceive* the light, or have an *idea* of it. These two,—*impressions*, and their corresponding *ideas*, —are simple feelings, in the opinion of all philosophers. But there is one set of philosophers who think that these are the only simple feelings, and that all the rest are merely combinations of them. There is another class of philosophers who think that there are *original feelings* besides impressions and ideas; as those which correspond to the words *remember, believe, judge, space, time, &c.*—*Mill*, (see supp. to Encyclop. Brit. Art. Education.)

(8) Custom is a second nature.—*Ancient Maxim.*

ideas which lead most surely to the happiness, first of the individual himself, and next of his fellow creatures, and effectually uniting with them by custom the sensations which are most apt to give commencement to trains of ideas?——A provision of unspeakable importance will be made for the happiness of the human race. (9)

15. What is appetite?——It is the feeling towards pleasure or pain in prospect, and has great power over the mental trains of ideas.

16. What are the best means of applying the prospect of pleasure and pain to render beneficent trains of ideas perpetual in the mind?——We must first ascertain, what are the really ultimate objects of human desire; Next, what are the most beneficent means of attaining these objects; and lastly, accustom the mind to fill up the intermediate space between the present sensation and the ultimate object, with nothing but the ideas of those beneficent means.

17. As a train commences in some present sensation, and may be conceived as terminating in the idea of some future pleasure or pain, what description of ideas intervene between the commencement and the end?——Either beneficent or hurtful. (10.)

SECTION II.

Qualities of Mind, to the Production of which the Business of Education should be directed.

18. What are the qualities with which it is of most importance that the mind of the individual should be endowed?——Intelligence, Temperance, Justice, and Generosity.

19. What are the the ingredients of Intelligence?——Knowledge (1) and Sagacity. (2)

ANNOTATIONS AND ILLUSTRATIONS.

(9) "He that hath the idea (saith Locke) of an intelligent, but frail and weak being, made by and depending on another, who is omnipotent, perfectly wise and good, will as certainly know, that man is to honor, fear, and obey God, as that the sun shines when he sees it." The same distinguished author adds; "But yet these truths, being never so certain, never so clear, he may be ignorant of either, or all of them, who will never take the pains to employ his faculties as he should to inform himself about them."

"How different is the view of past life in the man who has grown old in knowledge and wisdom, from that of him who has grown old in ignorance and folly! The latter is like the owner of a barren country, that fills his eye with the prospect of naked hills and plains, which produce nothing either profitable or ornamental: the former beholds a beautiful and spacious landscape divided into delightful gardens, green meadows, fruitful fields; and can scarce cast his eye on a single spot of his possessions that is not covered with some beautiful plant or flower".—*Spectator.*

(10) "For example, suppose the sight of a fine equipage to be the commencement, and the riches which afford it, the appetite, or the end of a train, in the mind of two individuals at the same time. The mind of the one immediately runs over all the *honorable and useful* modes of acquiring riches, the acquisition of the most rare and useful qualities, the eager watch of all the best opportunities of bringing them into action, and the steady industry with which they may be applied. That of the other recurs to none but the vicious modes of acquiring riches—by lucky accidents, the arts of the adventurer and impostor, by rapine and plunder, perhaps on the largest scale, by all the honours and glories of war. Suppose the first of these trains to be habitual among individuals, the other not: What a difference for mankind! How important is education!"—*(See Mill's Essay on Education.)*

(1) The famous maxim of Lord Bacon: "Knowledge is power," appears to me to be without the merit of originality. The same sentiment is expressed by Solomon in the 24th chapter of his Proverbs, although in terms less concise. [See verse 5th.] "A *Wise* man is *Strong*, yea, a man of *Knowledge* increaseth *Strength*."

(2) In the book of Proverbs, the substantives, Knowledge and Understanding, are

20. What effects are produced by an union of these qualities?——The one affords the materials upon which the other is to be exerted; knowledge, shewing what exists; sagacity, converting it to the greatest use; knowledge, bringing within our ken what is capable, and what is not capable of being used as means; sagacity, seizing and combining, at the proper moment, whatever is fittest as means to each particular end. (3)

21. What is Temperance?——A perfect command over a man's appetites and desires; the power of restraining them whenever they lead in a hurtful direction; that possession of himself which insures his judgment against the illusions of the passions, and enables him to pursue constantly what he deliberately approves.

22. Is Temperance indispensably requisite to enable mankind to produce the greatest possible quantity of Happiness?——It is.

23. What is Fortitude? (4)——The power of resisting Pain.

24. In how far are these two qualities, the *intelligence* which can always choose the best possible means, and the *strength* which overcomes the misguiding propensities, sufficient for the happiness of the human race?——They appear to be sufficient for the happiness only of the individual who possesses them.

25. What, then, are the qualities with which an individual ought to be endowed, to make him produce the greatest possible quantity of Happiness to others?——A man can affect the happiness of others, either by abstaining from doing them harm, or by doing them positive good. To abstain from doing them harm, receives the name of Justice; to do positive good receives that of Generosity.

26. Do the four cardinal virtues of the ancients, Intelligence, Temperance, Justice, and Generosity, include all the qualities, to the posses-

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used in conjunction with the nouns, Wisdom, Prudence, and Discretion, in place of "Knowledge and Sagacity," as adopted in the text. The instances are numerous, but we have only room for a few:—"When *Wisdom* entereth into thine heart, and *Knowledge* is pleasant unto thy soul; *Discretion* shall preserve thee, *Understanding* shall keep thee: .....Happy is the man that findeth *Wisdom*, and the man that getteth *Understanding*. .....Length of days are in her right hand: *and* in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. .....I *Wisdom* dwell with *Prudence*, and find out knowledge of witty inventions." [See also note 1. to question 1. on technical education.]—The word *Sagacity*, in the languages of modern Europe, is borrowed from the sense of smelling; its metaphorical use is analagous to the word *taste*, and various other expressions transferred to the mind from the external senses. It suggests immediately the ideas which it figuratively expresses, and admits not of a literal interpretation, without some violence to ordinary phraseology.

(3) "Liberty, it will not be disputed, is still more clearly dependent on intelligence than morality itself. When the governors are ignorant, they are naturally tyrannical:—force is the obvious and unfailing resource of those who are incapable of convincing; and the more unworthy any one is of the power with which he is invested, the more rigorously will he exercise that power. But it is in the intelligence of the people themselves that the chief bulwark of their freedom will be found to consist, and all the principles of political amelioration to originate."—*Edin. Rev.* 1813, *art. Mad. de Stael—Sur la Literature.*

(4) "The Temperance of the ancient philosophers had a view only to the happiness of the present life, and consisted in the power of resisting the immediate propensity, if yielding to it would lead to an overbalance of evil or prevent the enjoyment of a superior good, in whatever the good or evil of the present life consists. This resisting power consists of two parts; the power of resisting pleasure, and that of resisting pain; the last of which has an appropriate name, and is called Fortitude."—*Mill.*

sion of which the human mind should be trained? (5)——The description is far too general. What is wanting is, that the incidents of human life should be skilfully classified; both those on the occasion of which they who are the objects of the good acts are pointed out for the receipt of them, and those on the occasion of *which* they who are to be the instruments are called upon for the performance. The science of Ethics, as well as the science of Intellectuals, must be carried to perfection, before the best foundation is obtained for the science of Education. (6)

SECTION III.

Happiness, the End to which Education is devoted.—Wherein it consists, not yet determined.

27. Wherein does human happiness consist?——Although happiness has been often defined by the general terms, Blessedness, Content, and Good Fortune, and although it is the grand central point to which all other enquiries converge, it yet remains a controverted undetermined question, implying that the simple ideas included under the term are not clearly and precisely known, and that this branch of philosophy is far from its highest point of perfection.

28. What are the speculations on this subject?——They may be divided into *two great classes;* that of those who trace up all the elements of happiness, as they do all those of intellect, to the simple sensations which, by their transformation into ideas, and afterwards into various combinations, compose, they think, all the intellectual and moral phenomena of our nature; another, that of those who affirm that there is something in human happiness, and in the human intellect, which soars high above this corporeal level; that there are intellectual as well as moral forms, the resplendant objects of human desire. These philosophers speak of eternal and immutable truths; truths which are altogether independent of our limited experience; which are truly universal; which the mind recognizes without the aid of the senses; and which are the objects of pure intellect. They affirm, also, that there is a notion of right and of wrong whol-

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(5) "Our Saviour's great rule, that *we should love our neighbour as ourselves*, is such a fundamental truth for the regulating human society, that, I think, by that alone, one might, without difficulty, determine all the cases and doubts in social morality."—*Locke.*

I think that it would serve an excellent and useful purpose, if our Saviour's two commandments were written in letters of gold, and hung up in the sight of Judges and Juries in every court-room in Upper Canada.

(6) "But education never can be systematically directed to its proper objects, till we have obtained, not only an accurate analysis of the general principles of our nature, and an account of the most important laws which regulate their operation; but an explanation of the various modifications and combinations of these principles, which produce that diversity of talents, genius, and character, we observe among men."—*Dugald Stewart.*

"Long before we are capable of reflection, (says Dr. Reid,) the original perceptions and notions of the mind are so mixed, compounded, and decompounded, by habits, associations, and abstractions, that it is extremely difficult for the mind to return upon its own footsteps, and trace back those operations which have employed it since it first began to think and act." The same author remarks, that, "if we could obtain a distinct and full history of all that hath passed in the mind of a child, from the beginning of life and sensation, till it grows up to the use of reason; how its infant faculties began to work, and how they brought forth and ripened all the various notions, opinions, and sentiments, which we find in ourselves when we come to be capable of reflection; this would be a treasure of Natural History, which would probably give more light into the human faculties, than all the systems of philosophers about them, since the beginning of the world."

ly underived from human experience, and independent of the laws which regulate, in this world, the happiness and misery of human life. (1)

ANNOTATIONS AND ILLUSTRATIONS.

(1) Dugald Stewart tells us that "truth is eternal and immutable, and has no dependence on our belief or disbelief of it."

And in the 360th page of the 1st vol. of his elements of the philosophy of the human mind, we find the following beautiful passage:—

"When the greatest of modern philosophers (Lord Bacon, in his Essays,) declares, that 'he would rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without mind;' he has expressed the same feeling, which, in all ages and nations, has led good men, unaccustomed to reasoning, to an implicit faith in the creed of their infancy;—a feeling which affords an evidence of the existence of the Deity, incomparably more striking, than if, unmixed with error and undebased by superstition, this most important of all principles had commanded the universal assent of mankind."

"Whence is it that Nature does nothing in vain; and whence arises all that order and beauty which we see in the world?—How came the bodies of animals to be contrived with so much art, and for what ends were their several parts? Was the eye contrived without skill in optics, and the hear without knowledge of sounds?"—*Newton.*

"One great foundation of the Copernican system is the maxim, *that Nature acts by the simplest methods, and chooses the most proper means to any end;* and astronomers often, without thinking of it, lay this strong foundation of piety and religion. The same thing is observable in other parts of philosophy: And thus all the sciences lead us almost insensibly to acknowledge *a first great intelligent author;* and their authority is often so much the greater, as they do not directly profess that intention."—*Hume's Posthumous Dialogues.*

"Two things may be in contact, without any feeling or perception; there must therefore be in the percipient, a power to feel, or to perceive. How this power is produced, and how it operates, is quite beyond the reach of our knowledge. As little can we know whether this power must be limited to things present, and in contact with us. Neither can any man pretend to prove, that the Being who gave us the power to perceive things present, may not give us the power to perceive things distant, to remember things past, and to conceive things that never existed."—*Essays on the Intellectual Powers,* p. 214.

"There is a certain character or *style* (if I may use the expression) in the operations of Divine Wisdom;—something which every where announces, amidst an infinite variety of detail, an inimitable unity and harmony of design; and in the perception of which *philosophical sagacity and genius* seem chiefly to exist."—*Dugald Stewart.*

"How generally men of all nations, and in all ages of the world, have conceived the soul, or thinking principle in man, to be some subtile matter, like breath or wind, the names given to it in all languages sufficiently testify."—*Reid.*

Malebranche "makes the ideas which are the immediate objects of human thought, to be the ideas of things in the Divine Mind: who being intimately present to every human mind, may discover his ideas to it, as far as pleaseth him."—*ib.*

There is a spirit of scepticism in the following lines, not much akin to human happiness.

"What learn we from the past?—the same
Dull course of glory, guilt, and gloom!
I asked the Future—and there came
No voice from its unfathomed womb.
The Sun was silent, and the Wave;
The Air replied but with a breath;
But Earth was kind, and from the grave
Arose the eternal answer—Death!"—BULWER.

I have thought that nearly all that can be said, both against and in favour of Scepticism and Dogmatism, is contained in pages 235, 6, 7, and 8, of the Edin. Rev. Vol. xxii.

Gilbert Burnet, Bishop of Salisbury, well known as the historian of his own times, lived to a good old age, saw much of the world, and is generally acknowledged to have been a man of great learning and sound morality. It is evident, from the tenor of his writings, that he must have earnestly enquired into and carefully considered the important question—"Wherein consists true Happiness?" and the following declaration delivered by himself, at the close of his eventful life, as the sum and substance of all his experience, merits therefore a place here:

"True religion is the perfection of human nature, and the joy and delight of every one that feels it active and strong within him. Of this I write with more concern and emotion, because I have felt this the true, and indeed the only joy which runs through a man's heart and life. It is that which has been for many years my greatest support. I rejoice daily in it. I feel from it the earnest of that supreme joy, which I pant and long for. I am sure there is nothing else can afford any true or complete happiness. I have, considering my sphere, seen a great deal of all that is most shining and tempting in this world.

29. Are they agreed as to the means whereby the distinction between this "right and wrong" is discovered?——It is perceived, according to some, by a peculiar sense; according to others, by the faculty which discerns pure truth; according to others by Common Sense; it is the same, according to some, with the notion of the fitness and unfitness of things; according to others, with the law of nature; according to others, with truth; and there is one eminent philosopher who makes it depend upon sympathy, without determining very clearly whether sympathy depends upon the senses or not.

30. Is it not of great importance that this enquiry should be perfected?——It is; for while there is any vagueness and uncertainty with respect to the real object to which Education is pointed, it is utterly impossible that there should be the greatest precision and certainty in combining the means. (2)

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The pleasures of sense I did soon nauseate. Intrigues of state, and the conduct of affairs have something in them that is more specious; and I was for some years deeply immersed in these, but still with hopes of reforming the world, and of making mankind wiser and better. But I have found, that that which is crooked cannot be made straight. I acquainted myself with knowledge and learning, and that in a great variety.—This yielded not happiness—I cultivated friendship, but this also I have found was vanity and vexation of spirit, though it be of the best and noblest sort.—The sum is, vanity of vanities, all is vanity, besides fearing God, and keeping his commandments."

There is indeed one science incomparably above all the rest, where it is not by corruption narrowed into a trade or faction for mean or ill ends and secular interests; I mean theology, which containing the knowledge of God and his creatures, our duty to him and our fellow creatures, and a view of our present and future state, is the comprehension of all other knowledge directed to its true end; *i. e.* the honour and veneration of the Creator, and the happiness of mankind.—*Locke.*

No religion, ever appeared in the world whose natural tendency was so much directed to promote the peace and *happiness* of mankind as Christianity.—Bolingbroke, (a deist.)

Wherever, (according to Milner,) there is repentance, faith, hope, charity, heavenly-mindedness—there is true christianity.—Church History, p. 12.

According to the Epicureans, bodily pleasure and pain are the sole ultimate objects of desire and aversion. The Stoics placed the supreme good in rectitude of conduct, without any regard to the event.

The oldest and perhaps the best definition of *virtue*, was by the Pythagoreans:—Habitus hujus decens.

Good actions and a virtuous character, saith Stewart, constitute the perfection and happiness of our nature. Outlines of Moral Philosophy, p. 143.

Pleasure, enjoyment, interest, *even happiness*, are terms which, in their popular import, have a reference to self. They have associations with sensuality and sordidness, from which no philosophical definition can purify them. They are used a *thousand times* in their vulgar sense, for once that they are employed by the refined epicurean.—*Rev. of De L'Allemagne, par Mad. de Stael. Ed. Rev. Vol.* 22, *p.* 233.

(2) The following remarks concerning human happiness, and the improvement of the species, we have met with in the Edinburgh Review, Vol. 21. They contain the reviewer's opinions, elicited in the course of an analysis of a work of Madame de Stael upon Literature, and lead to very different conclusions from those indulged in by the amiable and highly gifted Dugald Stewart.

"All knowledge which admits of demonstration will advance, we have no doubt, and extend itself; and all processes will be improved, that do not interfere with the passions of human nature, or the apparent interest of its ruling classes. But with regard to every thing depending on probable reasoning, or susceptible of debate, and especially with regard to every thing touching morality and *enjoyment*, we really are not sanguine enough to reckon on any considerable improvement; and suspect that men will go on blundering in speculation, and transgressing in practice, pretty nearly as they do at present, to the latest period of their history."

"Some men find their chief happiness in relieving sorrow—some in sympathising with mirth. Some, again, derive most of their enjoyment from the exercise of their reasoning faculties—others from that of their imagination;—while a third sort attend to little but the gratification of their senses, and a fourth to that of their vanity. One delights in crowds, and another in solitude;—one thinks of nothing but glory, and another of com-

31. Do the actions, called moral by all men, agree in the quality of conducing to the general *happiness*? (3)——They do. (4)

32. Is there any habitual disposition towards virtuous actions, which it is not conducive to the *happiness* of an individual to entertain in such a degree as to render it impossible for him to prefer an act of vice for its separate advantage?——No philosopher has ever yet ventured to point out such a disposition. (5)

SECTION IV.

Instruments, and practical Expedients of Education.

33. What are the means at the disposal of mankind for endowing the human mind with the qualities on which the generation of happiness depends?——They are attempted to be enumerated in this work, under the heads Domestic, Technical, Social, and Political Instruction; to which Doctor Reid correctly adds, that "*Reason* and *Reflection*, must superadd their tutory, in order to produce a *Rousseau*, a *Bacon*, or a *Newton*." (1)

34. In what degree are the useful qualities of human nature under the powers of Education? (2)——This is the subject of a famous controversy,

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fort;—and so on, through all the infinite variety of human tastes, temperaments, and habits. Now, it is plain, that each of those persons should pursue a different road to the common object of happiness."

"There are many men, it should always be recollected, to whom the happiness of others gives very little satisfaction, and their sufferings very little pain,—and who would rather eat a luxurious meal by themselves, than scatter plenty and gratitude over twenty famishing cottages. No enlightening of the understanding will make such men the instruments of general happiness."

(3) When this, and the following question, are considered together with the answers to the four preceding ones, the difficulty there is in reasoning concerning *happiness*, without having been able to define the simple ideas included under the term, will be apparent. Yet, so it is; education is considered as the means of promoting human happiness, altho' philosophers have hitherto been unable to determine of what that happiness consists.

(4) To this question there can be but one answer.—*Edin. Rev. Vol.* 23. *p.* 231.

(5) Till it be named, we (the Edinburgh Reviewers) must contend that the point where interest universally coincides with virtue, and where public and private *happiness* are identified, is discovered—not indeed in single actions, but in those habitual dispositions from which actions flow.—*Ib.*

(1) "When the education which we receive from men, does not give scope to the education of nature, it is wrong directed; it tends to hurt our faculties of perception, and to enervate both the body and mind. Nature hath her way of rearing men, as she hath of curing their diseases. The art of medicine is to follow nature, to imitate and to assist her in the cure of diseases; and the art of education is to follow nature, and to assist and to imitate her in her way of rearing men. The ancient inhabitants of the Baleares followed nature in the manner of teaching their children to be good archers, when they hung their dinner aloft by a thread, and left the younkers to bring it down by their skill in archery.

"The education of nature, without any more human care than is necessary to preserve life, makes a perfect savage. Human education, joined to that of nature, may make a good citizen, a skilful artisan, or a well-bred man. But Reason and Reflection must superadd their tutory, in order to produce a ROUSSEAU, a BACON, or a NEWTON."

"When Reason is properly employed, she will confirm the documents of nature, which are always true and wholesome; she will distinguish in the documents of human education, the good from the bad, rejecting the last with modesty, and adhering to the first with reverence.

"Most men continue all their days to be just what nature and human education made them. Their manners, their opinions, their virtues, and their vices, are all got by habit, imitation, and instruction; and Reason has little or no share in forming them."—*Reid.*—(Enquiry into the Human Mind, 6th Edition, pages 377–8.)

(2) Some good practical rules, in answer to this important question, may be drawn

with names of the highest authority on both sides of the question. M. Helvetius says, that if you take men who bring into the world with them the original constituents of their nature, their mental and bodily frame in

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from the following facts respecting HOUSES OF REFUGE, contained in the "fourth annual report of the managers of the society for the reformation of juvenile delinquents, in the city and state of New York;"—and in "the first annual report of the House of Refuge of Philadelphia;"—copies of which the compiler of this catechism obtained last May, from gentlemen connected with those institutions:

"Since the establishment was opened, on the first of January, 1825, to the commencement of the present year, five hundred and twenty-seven subjects have been received, of those two hundred and seventy-five have been bound out, and of the latter, only twenty-two have been returned on account of their having given dissatisfaction to those to whom they were apprenticed."—*Fourth annual Report of the New York House of Refuge.* (1829.)

"Very generally, the children who have been taken from the House of Refuge, as apprentices, have evinced the benefit they derived from the institution, and have merited the commendations of those to whose care they have been entrusted. It is worthy of remark that several of those who appeared the most depraved, when they came into the Refuge, and for some time afterward appeared incorrigible, have subsequently given the best hopes of their entire reformation."—*ib.*

"Previously to the establishment of the House of Refuge, there were more than five hundred young persons annually committed, in the city of New-York either as criminals or vagrants; now the officers of justice do not find half that number of these descriptions." —*ib.*

"Since the House of Refuge was opened, the number of children who have been brought to the bar of the criminal courts in New-York, has lessened in the Proportion of four to one."—*Report of a committee of the Senate of the state of New-York, referred to by the Managers of the H. of R.*

"To confine these youthful criminals in our loathsome and crowded prisons, where no, or scarcely any, distinction can be made between the young and old, or between the more and less vicious, where little can be learned but the ways of the wicked, and from whence they must be sent to encounter new wants, new temptations, and to commit new crimes, is to pursue a course, as little reconcileable with justice as humanity; yet, till the House of Refuge was established there was no alternative. The unfortunate child, though hardly beyond the years of infancy, who had committed the least offence, was doomed to a confinement, not only without hope of his reformation, but with almost a certainty that, when he was discharged, he would again be obnoxious to punishment; and that thus, a course would be pursued, every step in which, would lead to new and greater crimes."—*Fourth Annual Report.*

"We might feel a pride in the reflection, that our young country which has so lately assumed the rank of an independent nation, was the first to adopt with any efficacy, the penitentiary system of prison discipline, and the first to attempt to prevent the commission of crimes, by seeking out the youthful and unprotected, who were in the way of temptation, and by religious and moral instruction, by imparting to them useful knowledge, and by giving them industrious and orderly habits, rescuing them from vice, and rendering them valuable members of society."—*ib.*

"Frequently the younger persons who are received in the House of Refuge are so totally devoid of moral instruction, that they evince an entire want of a knowledge of right and wrong. It has happened that when one has been questioned as to his former course of life, and asked how he obtained means of subsistence, he has answered, by begging and stealing; with apparently, as little consciousness that he was making a disgraceful confession, as if he had said that he had found a support from some honest employment."—*ib.*

"In several instances reformed youths, after an absence, which they were conscious they had advantageously employed, have presented themselves to greet those to whose care they were indebted, with filial affection, and with full hearts to express their gratitude."—*ib.*

"Experience has already satisfied all those who have been engaged in the cares of the establishment, of the importance of commencing the work of reformation and instruction at an early age. The nearer the approach to manhood, the less pliant is the temper of the wayward—the more reluctant are the ignorant to receive information, and the less willing are the vicious and depraved to relinquish their improper habits. While the law authorises the reception of all males under the age of twenty-one, and of females not exceeding that of eighteen—it is not desirable that the effort to do good should be withdrawn from those with whom it is certain to avail, in order that it may be divided with others on whom exertions are much less likely to be successful. The folly of infancy is easily enlightened by instruction, its errors are not difficult of correction and restraint. And when the mind is capable of reflection, is kept right by the lessons which are then instilled.

that ordinary state of goodness which is common to the great mass of mankind, you may regard the whole as equally susceptible of mental excellence, (3) and may trace the causes which make them to differ. (4) He

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But those who have reached, even in youth, a vigour of intellect, which has been exercised and displayed only in the commission of crimes, have to undergo the task of forgetting much that is evil, before they are fitted to acquire what is good. Experience in vice too, exposes to a relapse, even where seeming reformation has been produced; and companionships which have at one time given inducement or countenance to vicious habits, are always liable to be renewed."—*1st Annual Report (1829) of the Philadelphia House of Refuge.*

"The state of the subjects, considering the shortness of the time which many, and even all have been in the Institution, is of the most encouraging kind. The boys are generally attentive to their studies and to their work; and their general deportment is such as would, in any situation, procure for many of them, the appellation of good boys. Some, who were the most obstinate and intractable when they came among us, are now among the most attentive and industrious. Their behaviour, in many respects, has been commendable, and what is of great importance in any community, quarrelling, fighting, and most kinds of vicious conduct, seems to be quite unpopular among them. When a boy has committed a fault, there seems to be a kind of general feeling, that he deserves and ought to receive punishment. The writer has never found a smaller degree of obstinacy than among those who are here, and he has become more confirmed in the opinion, that care and attention, together with some encouragement to do well, will save many who would otherwise be sooner or later immured in some of our prisons, and become worse than lost to society.—*ib.*

These institutions are under the care of some of the most intelligent, benevolent, and respectable citizens of New York and Philadelphia; and the writer can bear testimony to their good effects, in so far as they became apparent to himself, during visits made last May, when he beheld with admiration, the happy, healthy, and industrious children, whom constant employment, religious and moral instruction, judicious classification, and due allowance of food and clothing, united with due attention to health and exercise, enforced in "the best penitentiary institution ever devised by the wit, and established by the wisdom of man" had rescued from poverty, "reclaimed from the haunts of vice and wretchedness," and were about to restore to society, as its grace and ornament.

Dugald Stewart, in the prelim. dissert. to his philosophical essays, after enumerating, 'savage society and all the different modes of civilization;'—'the ever varying phases of human character';—'the prodigies effected by human art in all the objects around us;—laws,—government,—commerce,—religion;—but above all the records of thought, preserved in those volumes which fill our libraries'; adds—'What are they but experiments by which Nature illustrates, for our instruction, on her own grand scale, the varied range of Man's intellectual faculties, and *the omnipotence of Education* in fashioning his mind?' Notwithstanding this admission of *the omnipotence* of education, Professor Stewart, elsewhere in his essays, disavows his belief in the doctrine, that *all men* are born with an equal capacity for improvement.

We are born, (according to Mr. Locke,) ignorant of every thing. The superficies of things that surround them, make impressions on the negligent; but nobody penetrates in the inside without labour, attention, and industry.

Quickness, Acuteness, Penetration, Presence of Mind, Good Sense, Sagacity, Comprehension, Profoundness,—all express, (according to Stewart,) particular characteristics of intellect, by which individuals are distinguished from each other.

I may here cite Pope's well known couplet:

"'Tis Education forms the common mind:
Just as the Twig is bent, the Tree's inclin'd."

I CONSIDER a human soul, without education, like marble in the quarry, which shews none of its inherent beauties, till the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it.—*Spectator.*

(3) Of course the comparatively small number of individuals who come into the world imperfect, and manifestly below the ordinary standard, are left out of the account.

(4) It was a favourite opinion of Sir William Jones, that all men are born with an equal capacity for improvement; and Solomon appears to inculcate a similar doctrine, in the 7th chap. of Ecclesiastes, and in the 22d of the Proverbs:—"*God hath made man upright;* but they have sought out many inventions." "Train up a child in the way he should go, and when he is old, he will not depart from it." "Man," observes an enthusiastic disciple of Helvetius, "is always and every where the creature of the circumstances by which he is surrounded? Look at him in Asia—in Europe—in every region of the earth! Born

showed at how early an age indelible characters may be impressed; nay, that some of the circumstances over which man has a control (for he speaks not of others), circumstances on which effects of the greatest importance depend, may be traced beyond the birth.

35. What are the opinions of those who controvert the doctrine of Helvetius?——They have contented themselves rather with rejecting than disproving; and, at best, have supported their rejection only by some incidental reflection, or the indication of a discrepancy between his conclusions and theirs. Some persons include in the term Education little more than what is expressed by the term schooling; commencing about six or seven years of age, and ending at latest with the arrival of manhood.

36. Has it not then been proved that any difference exists between large bodies or nations, but that which Education creates?——It is rather assumed than proved. Large bodies or numbers of men are raised to a high degree of mental excellence, (5) and might, without doubt, be raised still higher. Other large bodies, or whole nations, have been found in so very low a mental state, as to be little above the brutes. All this vast difference or distance is undeniably the effect of Education. (6) Enough is as-

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in Turkey he is a fatalist and a Mahometan. In Siberia, a Polytheist; in Spain, a Catholic; in Holland, a Protestant—and what the Nurse and Teacher make him in every quarter of the earth. What has he ever been but the passive instrument of his education?

Col. Knapp, in his late oration at New York, at the mechanics' meeting, seems to place great stress on education as influencing human beings. "We abound (says the Colonel) beyond all other people on the globe, in a most useful, and absolutely, in a free government, the most indispensible of all the classes of the political economist's unproductive beings: I mean public teachers of elementary knowledge. The number of these may be safely set down at three to every thousand persons in the community. These devote their whole time to the duties of instruction. This calculation would make that class amount to thirty-six thousand: and, in addition to these, there are many in the interior who devote several months in the year to the labours of instruction, and to some other employment the rest of the time. These instructors cluster into constellations in some parts of our country, and are sparingly found in other parts. They themselves are rapidly improving—and of course their pupils will improve; they are to be encouraged. It is of great importance that the seeds of knowledge sown in the youthful mind should be good, and that whatever springs up should be properly directed."

(5) What erected the little State of Athens into a powerful commonwealth, placing in her hand the sceptre of legislation, and wreathing round her brow the imperishable chaplet of literary fame? What extended Rome, the haunt of a banditti, into universal empire? What animated Sparta with that high, unbending, adamantine courage, which conquered nature herself, and has fixed her in the sight of future ages, a model of public virtue, and a proverb of national independence? What, but those wise public institutions, which strengthened their minds with early application, informed their infancy with the principles of action, and sent them into the world, too vigilant to be deceived by its calms, and too vigorous to be shaken by its whirlwinds."—*Phillips.*

(6) In countries where a proper value is placed on education, the schoolmasters are always exemplary men, and respected next to the parson of the parish or preachers of the Gospel. But here [in Nova Scotia,] *any thing does for a schoolmaster*, and so little preference is given to men of correct habits and proper qualifications, that there are but few of this description, but what can employ themselves in more advantageous pursuits.—These illiterate people are so void of discernment and so careless who they entrust with the tuition of their children, that they suppose any depraved wretch who calls himself a schoolmaster will answer the purpose. And it is no uncommon thing in our country towns to see a poor vagrant, who has taught a school or pretended to do so, perhaps for two or three months in the winter, go to the public houses and there wallow and riot in drunkenness until he has spent the few shillings he has earned by teaching, and then travel on to the next village to seek further employ. What can be more injurious to the morals of youth than a dissipated schoolmaster? When children see the man who they ought to

certained to prove that if Education does not perform every thing, there is hardly any thing which it does not perform. (7)

Circumstances of the Physical kind which operate upon the mind in the way of Education.

37. What are the Physical circumstances which operate upon the human mind?——They are either, 1. inherent in the body; or, 2. external

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look up to for example, associating himself with the lowest company, tippling in grog shops, and staggering in a state of inebriation from the tavern to the school house, there perhaps sleeping through the school hours, it must be destructive to their morals, and as their schoolmaster considers it no crime to go to the tavern and get intoxicated, so they, as they grow up, accustom themselves to the same vices. This is a great source of moral depravity and wretchedness, and in every point of view has an evil tendency, and ought to be suppressed.—*Nova Scotia Parliamentary Debates.*

"The mind perceives, by occasion of outward objects, as much more than is represented to it by sense, as a learned man does in the best written book, than an illiterate person or brute. To the eyes of both the same characters will appear; but the learned man, in those characters, will see heaven, earth, sun, and stars; read profound theorems of philosophy or geometry, learn a great deal of new knowledge from them, and admire the wisdom of the composer; while to the other nothing appears but black strokes drawn on white paper."—*Cudworth.* [Treatise of Immutable Morality, B. iv. c. ii.]

(7) The celebrated Italian poet Metastasio was the son of a common mechanic, and used, when a little boy, to sing his extemporaneous verses about the streets. The father of Haydn, the great musical composer, was a wheel-wright. The father of our own painter, Opie, was a working carpenter in Cornwall. The parents of Sebastian Castalio, the elegant Latin translator of the bible, were poor peasants, who lived among the mountains in Dauphiny. The Abbe Hautefeuille, who distinguished himself in the seventeenth century, by his inventions in clock and watchmaking, was the son of a baker; and Parini, the modern satiric poet of Italy, was the son of a peasant. The parents of Dr. John Prideaux, who afterwards rose to be Bishop of Worcester, were in such poor circumstances, that they were with difficulty able to keep him at school till he had learned to read and write; and he obtained the rest of his education by walking on to Oxford, and getting employed in the first instance assistant in the kitchen of Exeter college, in which society he remained till he gradually made his way to a fellowship. The father of Inigo Jones, the architect, was a cloth-worker. Sir Edmund Saunders, chief justice of the court of King's Bench in the reign of Charles II., was originally an errand boy at the inns of the court. Linnæus, the founder of the science of botany, although the son of the clergyman of a small village in Sweden, was for some time apprenticed to a shoemaker. The famous Ben Johnson worked for some time as a bricklayer or mason. Dr. Isaac Maddox, who, in the reign of George II., became Bishop, first of St. Asaph, and then of Worcester, and who is well known by his work in the defence of the Doctrine and Discipline of the Church of England, was in the first instance, placed by his friends with a pastry-cook. The late Dr. Isaac Milner, dean of Carlisle and Lucasion professor of mathematics at Cambridge, was originally a weaver—as was also his brother Joseph, the well-known author of a History of the Church. Of the same profession was also, in his younger days, the late Dr. Joseph White, professor of Arabic at Oxford. The celebrated John Hunter, one of the greatest anatomists that ever lived, scarcely received any education whatever until he was twenty years old.—*Library of Entertaining Knowledge.*

"The celebrated French Dramatist, Moliere, could only read and write very indifferently when he was fourteen years of age. It had been intended that he should follow the profession of his father, who was an upholsterer; but upon being taken on one occasion, about the time we have mentioned, by his uncle to the theatre, his passion for literature was so much excited, that he would hear of nothing but going to college, to which he was accordingly soon after sent.—*ib.*

Vondel, like many of the other literary men of Holland, had begun life as a commercial man, and originally kept a hosier's shop at Amsterdam; but he gave up the management of his business to his wife when he commenced his career as an author. He died in extreme old age, in 1679, after having occupied, during a great part of his life, the very highest place in the literature of his country. The French mathematician, Henry Pitot, was the author of several ingenious works, and particularly of a treatise on the management of vessels at sea. This book was long adopted by the French Government, as the text-book for the instruction of the navy, and, being translated into English, procured the writer the honor of admission into the Royal Society. Yet he had reached his twentieth year before he began to pay any attention to learning.—*ib.*

to the body. Those which are external to the body; operate upon the mind, by first operating upon the body.

38. Which of the first kind seem to be the more remarkable?——Healthiness or sickness, strength or weakness, beauty or deformity, the temperament, the age, the sex.

39. Of the second sort which seem to be the more remarkable?——The aliment, the labour, the air, temperature, action, rest.

40. Is health favourable to Intelligence?——It is partly favorable, and partly unfavorable; it is favorable, by allowing that time to be given to study, which many kinds of sickness withdraw, and by admitting a more vigorous attention, which the pain and langour of sickness often impairs. It is unfavourable, by introducing that flow of pleasurable ideas which is called high spirits, adverse to a certain pitch to the application of attention; and by leading to that passionate pursuit of pleasure, which diminishes, if it does not destroy, the time for study. (8)

41. Has the mode in which disease operates upon the mental sequences been clearly ascertained?——It is a subject of great complexity, and in which little has been done to mark distinctly the events, and ascertain the order of their succession. When the connection between particular states of body, and particular trains of ideas has been carefully watched and recorded, and the events, one by one, accurately distinguished and made easy to be recognized; and when the order in which they follow one another is known, our power over the trains of those events, power to prevent such as are unfavourable, and to produce such as are favourable, to human happiness, will then be at its height; *and how to take care of his health will be one of the leading parts of the moral and intellectual education of man.*

42. In what way does muscular Strength [or Weakness] operate upon the human mind?——Muscular strength is apt to withdraw the owner from mental pursuits, and engage him in such as are more of the animal kind; the acquisition and display of physical powers. Few men of great bodily

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(8) "No situation, in truth, is altogether without its unfavourable influences. If there be not poverty to crush, there may be wealth and ease to relax, the spirit. He who is left to educate himself in every thing, may have many difficulties to struggle with; but he who is saved every struggle, is perhaps still more unfortunate. If one mind be in danger of starving for want of books, another may be surfeited by too many. If, again, a laborious occupation leave to some but little time for study, there are temptations, it should be remembered, attendent upon rank and affluence, which are to the full as hard to escape from as any occupation."

"Let him who, smitten by the love of knowledge, may yet conceive himself to be on any account unfortunately circumstanced for the business of mental cultivation, bethink him how often the eager student has triumphed over a host of impediments, much more formidable in all probability than any by which he is surrounded. Want of leisure, want of instructors, want of books, poverty, *ill health*, imprisonment, uncongenial or distracting occupations, the force of opposing example, the discouragement of friends or relations, the depressing consideration that the better part of life was already spent and gone,—these have all, separately or in various combinations, exerted their influence either to check the pursuit of knowledge, or to prevent the very desire of it from springing up. But they exerted this influence in vain. Here then is enough both of encouragement and of direction for all."—*Library of Entertaining Knowledge.*

It is not by any means intended, by the answer in the text, to deny the general application of the sacred proverbs which inform us, that "a merry heart doeth good like a medicine; but a broken spirit drieth up the bones." And that "a merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken."

powers have been much distinguished for great mental (9) excellence; some of the greatest ornaments of human nature have been remarkable for great bodily weakness. Muscular strength is apt to operate unfavourably upon the moral as well as the intellectual trains of thought. It diminishes that respect for other men, which is so necessary to resist the impulses of passion; it presents innumerable occasions for playing the tyrant with impunity; and fosters, therefore, all that train of ideas in which the tyrannical vices are engendered.

43. In what way do *Beauty* and *Deformity* affect the happiness of the human race? (10)——Illustrations will occur to every body, to prove that their power is not inconsiderable; so little, however, has been done to ascertain the facts, and record them in the best possible manner, that any thing which deserves the name of knowledge on the subject hardly exists. (11)

44. What are the trains of ideas and permanent tendencies impressed upon the human mind by means of Food?——Aliment is good or evil, by quality and quantity. Bad quality, however, is seldom resorted to, except in consequence of deficient quantity, which latter operates unfavourably in many ways upon the *moral* temper of the mind. (12) As people are ready to sacrifice every thing for a sufficient quantity of food, (13) the want of

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(9) Upon looking over a long list of men of learning and genius, I felt a strong disposition to erase this sentence. The number of hale, stout, robust, laughter-loving philosophers and jolly statesmen, who furnish in their own persons a practical argument against the all but exclusive claim to mental excellence on the part of the feeble and infirm, is so great as to weaken my belief in an assertion, which has become almost proverbial. On this subject, professor Stewart makes the following observations:—

"It sometimes, however, happens that, in consequence of a peculiar disposition of mind, or of an infirm bodily constitution, a child is led to seek amusement from books, and to lose a relish for those recreations which are suited to his age. In such instances, the ordinary progress of the intellectual powers is prematurely quickened; but that best of all education is lost, which nature has prepared both for the philosopher and the man of the world, amidst the active sports and the hazardous adventures of childhood. It is from these alone, that we can acquire, not only that force of character which is suited to the more arduous situations of life, but that complete and prompt command of attention to things external, without which the highest endowments of the understanding, however they may fit a man for the solitary speculations of the closet, are but of little use in the practice of affairs, or for enabling him to profit by his personal experience.

(10) Edmund Burke on the Sublime and Beautiful, and Dugald Stewart on the Beautiful and Sublime, have not, within my recollection, adverted to any circumstance bearing a close resemblance to the following fact, of which I have a personal knowledge:

There is a child in this town (York) now nearly two and a half years of age, who, whenever the following artless lines of an old Scottish Ballad are sung to her, by her mother, to their own soft and plaintive music, will immediately begin to sob and lament bitterly:

"Twa ewes an' ae lammie, is a' my wee flock,
An' I'll sell that lammie, out in that wee stock;
An' I'll buy to you some garland that's gay,
If you'll but come darling, an' sit on my plaid."

The first time her mother observed her agitation was about a year ago, when she was eighteen months of age.

(11) *Beauty* and *Deformity* operate upon the mental trains, rather mediately than immediately. The idea that *beauty* commands these favourable regards, is apt to introduce the well known trains, denoted by the terms, vanity, pride, contemptuousness—trains not very favourable to the virtues. The idea that *deformity* is apt to excite their unfavourable regards, is often observed to lead to acuteness and vigour of intellect, employed as instruments of protection, but to moroseness, and even malignity of temper.—*Mill.*

(12) Dr. Crichton places *poor diet* at the head of the list of causes which weaken attention, and consequently debilitate the whole faculties of the mind.

(13) "This or that individual may be an extraordinary individual," "but a wretched and

it implies the most dreadful poverty; that state in which there is scarcely any source of pleasure, and in which almost every moment is subject to pain. A human being, almost constantly in pain, hardly visited by a single pleasure, and almost shut out from hope, loses by degrees, all sympathy with his fellow creatures; contracts even a jealousy of their pleasures, and at last a hatred; and would like to see all mankind as wretched as himself. The evil of insufficient food acts with an influence not less malignant upon the intellectual, than upon the moral part of the human mind. Food is the most important of all the stimulants applied to the living organs. If applied in less than a sufficient degree, the irritability is diminished in proportion. One of the first and best means of introducing intellectual and moral excellence into the minds of the principal portion of a people, is by providing for them a generous and animating diet. Nature herself forbids that you shall make a wise and virtuous people out of a starving one. A great part of our intellectual pleasures are ultimately deducible from those of taste. (14) The social pleasures seem in a particular manner to be derived from this source, since it has been customary in all ages and nations, that we should enjoy the pleasures of taste in conjunction with our relations, friends, and neighbours. Nauseous tastes and painful impressions upon the alimentary duct give rise and strength to mental pains. The most common of these painful impressions arises from excess in eating and drinking. This excites and supports those uneasy states, which attend upon melancholy, fear, and sorrow. These states are introduced in a great degree during sleep, during the frightful dreams, agitations, and oppressions, that excess of diet occasions in the night. There ought to be a great reciprocal influence between the mind and alimentary duct, agreeably to common observation. (15)

43. Under what circumstances are unfavorable effects produced upon the mind of man by labour?——Labour may be injurious either by its *quantity* or by its *quality*, or by both. The labour in which the great body of the people of a country are employed, has a tendency to grow less and less favourable as civilization and the arts proceed. (16)

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excellent people were never yet seen on the face of the earth." "A good diet is a necessary part of a good education."—*Mill.*

"And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I am faint. ..... And Jacob said, Sell me this day thy birthright. And Esau said, Behold I *am* at the point to die: and what profit shall this birthright do to me? ..... And he sold his birthright unto Jacob. And Jacob gave Esau bread and pottage of lentiles.—*See Genesis, Chap.* 25. *Verse* 29. *to the end.*

Mark Esau's conduct to Jacob, twenty years after, when the brothers met in prosperous circumstances. At their meeting, Jacob offered his brother a very valuable present, which was at first declined, in the following terms: I have enough, my brother, keep that thou hast unto thyself.—*See Chap.* 33.

"Physical calamities augment civil discord."—*Humboldt.*

(14) According to Doctor Blair, the characteristical quality of the word *taste* is said to consist in "a power of receiving pleasure from the beauties of nature and of art." It was not in this *metaphorical* or *figurative* sense, however, in which it was understood by the ancients, who confined its use to that *bodily* sense in which it is made use of in the text. It is one of those borrowed words which have been transferred from the external senses to the mind.

(15) Hartley.

(16) Adam Smith.

46. In what manner is the progress of the arts injurious to labour?——The division and subdivision of labour confines the attention of the labourer to so small a number of objects, and so narrow a circle of ideas, that the mind receives not that varied exercise, and that portion of aliment, on which almost every degree of mental excellence depends. Disuse destroys, in a certain degree, the faculties of the mind. (17)

47. Is there any risque of the arts reaching that dangerous point of subdivision and degeneracy in Canada at an early day?——Not much; not, at least, from the causes which operate in Great Britain. (18)

48. Under what circumstances, is the *quantity* of labour injurious?——Labour may be to such a degree severe as to operate upon the mind with nearly the same effects as an habitual deficiency of food; obliterating sympathy, inspiring cruelty, and intemperance, rendering impossible the reception of ideas, and paralyzing the organs of the mind. Without the bodily labour of the great bulk of mankind the well-being of the species cannot be obtained; but if that bodily labour is carried beyond a certain extent, neither intellect, virtue, nor happiness, can flourish upon the earth. (19)

49. What then is the middle point, at which the greatest good is obtained with the smallest quantity of evil?——This question contains a problem not yet solved; but enquiry may lead men to a juster estimate of the physical circumstances which concur in fashioning the human mind.

50. What are the usual effects produced upon the mind of man by exercise?——A Moderate degree of exercise, is necessary for the preservation of health and strength; and is most beneficial to the sedentary and the studious, when the mind can be brought to take pleasure in the species of action in which the body is engaged. Exercise, like labour, becomes injurious when taken in excess; and fatigues both mind and body when it is all of one sort. (20)

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(17) Without intelligence, (says Johnson,) man is not social, he is only gregarious; and little intelligence will there be, where all are constrained to daily labour, and every *mind* must wait upon the *hand*.—*Journey to the Hebrides.*

(18) The Edinburgh Reviewers were of opinion (in 1813), that "Arts are discovered to palliate the encroachments of arbitrary power; and a luxurious, patronizing, and vicious monarchy is firmly established amidst the adulations of a corrupt nation."

(19) "It has long been an established opinion (says Dugald Stewart) among the most judicious and enlightened philosophers,—that *as the desire of bettering our condition appears equally from a careful review of the motives which habitually influence our own conduct, and from a general survey of the history of our species, to be the* MASTER-SPRING *of human industry*, the labour of slaves never can be so productive as that of freemen."

(20) A variety of exercises is necessary to preserve the animal frame in vigour and beauty.—*Dugald Stewart.*

"That close and mysterious connexion—that singular and beautiful process of action and reaction—which exists between the mind and the body, are very strikingly exemplified in those disorders which are incident to literary men, who, passing their time in sedentary occupations, and exercising their minds to a very extraordinary extent, are martyrs to a train of obstinate maladies. There ought always to be a nice and well-adjusted balance between the operations of the mind and those of the body. Strength of frame, with elasticity of fibre, and the due performance of our different functions—mental as well as cor-

51. In what manner is the human mind affected by rest and sleep?—Those operations of the human mind which depend on our volition are suspended during sleep; the vital and involuntary functions suffer no interruption; and, on awaking from our slumbers, if in health, we perceive that the mental and bodily powers are renovated and refreshed. (21)

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porcal—are decidedly incompatible with sedentary habits, the victims of which are perpetually exposed to the operation of two pernicious causes—the one acting more immediately on the *animal*, the other on the *mental* frame. If, therefore, we wish for health, strength and comfort, we must make exercise, to use Dr. Cheyne's expression, a part of our religion.

To render exercise salutary, it should be performed in the *open air*, and in such places as are free from smoke, from noxious exhalations, and from impuritics of all kinds. Pure air is as necessary and as important as good and wholesome food; for the air, by coming into immediate contact with the blood—which is the case in the lungs—enters at once into the constitution, and by a process much more rapid than the assimilation of our food."—*London Magazine.*

"*Bodily Exercise in early Life.*—To fetter the active motions of children, as soon as they have acquired the use of their limbs is a barbarous opposition to nature; and to do so, under a pretence of improving their minds and manners, is an insult to common sense. It may, indeed, be the way to train up enervated puppets, or short-lived prodigies of learning; but never to form healthy, well-informed, and accomplished men or women. Every feeling individual must behold, with much heart-felt concern, poor, little puny creatures, of eight, ten, or twelve years of age, exhibited by their silly parents as proficients in learning, or as distinguished for their early proficiency in languages, elocution, music, drawing, or even some frivolous acquirement. The strength of the mind as well as of the body is exhausted, and the natural growth of both is checked by such untimely exertions. We are far from discouraging the early introduction of youth into the sweet and even moralizing society of the Muses and the Graces; but we would have them pay their court also to the Goddess of Health, and spend a considerable portion of their time, during the above period at least, in innocent and enlivening sports and gambols."—*Philadelphia Journal of Health, No.* 6.

(21) When we are in situations which are calculated to afford employment to our intellectual powers, or to rouse and exercise the active principles of our nature, it is surprising how little sleep we require. Napoleon Bonaparte, as all his historians, except Bourrienne, inform us, rested only four or five hours; while a slave who works and plays but thinks not, will continue to sleep from nine to eleven hours. Childhood and Old Age usually require the greatest quantity of rest and sleep; the mind of the former being unfurnished with ideas, and the mental faculties of the latter being on the decay.

It has been remarked by the poets and wits of all ages, that sermons, orations, discourses or conversation, of an insipid and uninteresting nature, strongly dispose people to sleep. Even a tolerable sermon on a Sunday, will produce that effect, if couched in language not easily understood by the hearers. The inhabitants of great cities can sleep amid the din of vehicles of every description; the miller heeds not the clapper of his mill; the shepherdess reposes by the side of the fountain; and the slumbers of the good people of Manchester and Stamford receive no interruption from the ceaseless din of Niagara's cataract. Philosophers have described a class of sounds which compose us to sleep, as consisting wholly of such as are fitted to withdraw the attention of the mind from its own thoughts; and are, at the same time, not sufficiently interesting to engage its attention to themselves.

The following remarks on Sleep, are from the Philadelphia Journal of Health.

"The popular maxim, 'early to bed and early to rise,' is one which should be rightly observed by every individual. It has been remarked that, in the natural state, the dispo-

Circumstances of the Moral Kind which operate upon the Mind in the way of Education.

32. What are those moral circumstances which operate to the formation of the human mind, and determine the character of the actions of mankind?——We have divided them into four classes, under the terms, Domestic, Technical, Social, and Political Education.

Domestic Education.

33. What is denoted by DOMESTIC EDUCATION?——All that the child hears and sees, more especially all that it is made to suffer or enjoy at the hand of others, and all that it is allowed to do in the house of its parents, or in which it is bred. (22)

34. What sensations produce the greatest effects?——The first experienced; more especially, the earliest repetitions of one sensation after another produce the deepest habit; the strongest propensity to pass im-

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sition to sleep usually comes on soon after commencement of darkness, and according to the oldest and the most accurate observers, three or four hours' sleep before midnight is very nearly as refreshing as double that portion in the morning. Persons who spend the day in manual labor, or active exercise in the open air, with great difficulty keep awake for a few hours after the night has closed in; and this disposition to early sleep is, perhaps, one of the strongest indications of perfect health."

"Let any one who has been accustomed to lie in bed till eight or nine o'clock, rise by five or six, spend an hour or two in walking, riding, or any active diversion in the open air, and he will find his spirits more cheerful and serene throughout the day, his appetite more keen, and his body more active and vigorous."

I consider a habit of early rising, which can best be acquired in early youth, most important to future comfort. There are many persons in good health who lose one day on an average, in each week, by sleeping or laying in bed too long in the morning.

"The existence of the Negro Slaves in America, appears to participate more of sensation than reflection. To this must be ascribed their disposition to sleep when abstracted from their diversions, and unemployed in their labour. An animal who does not reflect, and whose body is at rest, must be disposed to sleep of course."—*Thomas Jefferson.*—[Notes on Virginia, p. 255.]

The more wealth and intelligence, and liberty there is in a country indeed, the greater love there will be for war;—for a gentleman is uniformly a more pugnacious animal than a plebian, and a free man than a slave.—*Edinburgh Review*, Vol. 21. p. 15.

"It is also matter of common observation, that children and persons of little reflection, who are chiefly occupied about sensible objects, and whose mental activity is, in a great measure, suspended, as soon as their perceptive powers are unemployed; find it extremely difficult to continue awake, when they are deprived of their usual engagements. The same thing has been remarked of savages, whose time, like that of the lower animals, is almost completely divided between sleep and their bodily exertions."—*Dugald Stewart.*—(Elements of the Philosophy of the Human Mind. p. 322. Vol. 1.)

(22) OF PATERNAL POWER.—"The law that was to govern Adam, was the same that was to govern all his posterity, the law of *reason.* ..... The power that parents have over their children, arises from the duty which is incumbent on them to take care of their offspring, during the imperfect state of childhood. To inform the mind and govern the actions of their yet ignorant nonage, till *reason* shall take its place, and ease them of that trouble, is what the children want and the parents are bound to. ..... It is one thing to owe honour, respect, gratitude, and assistance; another, to require an absolute obedience and submission."—*Locke on Government.*

mediately from the idea of the one to the idea of the other. Hence the sympathies between brothers and sisters—hence love of country—hence that passionate attachment to the soil, the people, the manners, the woods, the rivers, the hills, with which our infant eyes were familiar, which fed our youthful imaginations, and with the presence of which the pleasures of our early years were habitually conjoined.

55. What are the means by which children acquire a knowledge of the meaning of those words which are applicable only to the operations or affections of the mind, and cannot therefore be referred to the things they are intended to signify; such as, for instance, the words which denote the faculty of *memory* or of *imagination*?——The meaning of many words, of which it is impossible to exhibit any sensible prototypes, is gradually collected by a species of *induction*. The connexion in which an unknown term stands in relation to the other words combined with it in the same sentence, often affords a key for its explanation in that particular instance; and, in proportion as such instances are multiplied in the writings and conversation of men well acquainted with propriety of speech, the means are afforded of a progressive approximation towards its precise import. (23)

56. When ought EDUCATION to commence?——As much as possible, with the period of sensation itself. *For the early sequences with which we are accustomed form the primary habits; and the primary habits are the fundamental character of the man. As soon as the infant, or rather the embryo, begins to feel, the character begins to be formed, and the habits which are then contracted are the most pervading and operative through life.* (24)

57. How can those early sequences be made to take place in the minds of infants, on which habits, conducive to intelligence, temperance, and benevolence, are founded?——The pains and pleasures of the infant, the deepest impressions which he receives, ought, from the first moment of sensation, to be made as much as possible to correspond to the real order of nature. Children ought to be made to see, and hear, and feel, and taste, in the order of the most invariable and comprehensive sequences,

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(23) There cannot be a doubt, I apprehend, that it is in some such way as this, that children slowly and imperceptibly enter into the abstract and complex notions annexed to numberless words in their mother tongue, of which we should find it difficult or impossible to convey the sense by formal definitions.—*Stewart's Philosophical Essays.*

The Reviewer of Mr. Stewart's Essays [Edinburgh Review, Vol. 17, p. 192,] observes, "that it is by a process, exactly analagous, that words of this description are taught to the deaf and dumb, by the instructors who have carried that humane and astonishing art to so high a degree of perfection."

(24) "The most essential objects of education are the two following: First, to cultivate all the various principles of our nature, both speculative and active, in such a manner as to bring them to the greatest perfection of which they are susceptible; and Secondly, by watching over the impressions and associations which the mind receives in early life, to secure it against the influence of prevailing errors; and, as far as possible, to engage its prepossessions on the side of truth. It is only upon a philosophical analysis of the mind, that a systematical plan can be founded, for the accomplishment of either of these purposes."—*Dugald Stewart.*—Elements, Vol. 1. p. 20.

in order that the ideas which correspond to their impressions, and follow the same order of succession, may be an exact transcript from nature, and always lead to just anticipations of events. (25)

58. What is the moral procedure of parents?——In general it is directly the reverse; they strive to defeat the order of nature, in accumulating pleasures for their children, and preventing the arrival of pains, when the children's own conduct would have had very different effects.

59. Are not very injudicious impressions often made upon the minds of infants, by the imprudent conduct of nurses, grandmothers, and other weak-minded or foolish people, to whom their destiny is confided?——Yes. The impressions from which ideas are copied are made to follow an order *very different from the natural one;* wrong trains of ideas are introduced. When those who are about children express by their words, or indicate by other signs, that terrific trains of ideas are passing in their minds when they go into the dark; terrific trains, which have nothing to do with the natural order of events, come up also in the minds of the children in the dark, and often exercise over them an uncontroulable sway during the whole of their lives.—This is the grand source of wrong education; to this may be traced the greater proportion of all the evil biasses of the human mind. (26)

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(25) Have you not often beheld the mother with her babe on her knee, which she was feeding with spoon meat, while her little daughter at her foot, a child of some two or three years, was watching every motion of her hands and eyes, and feeding with a pap spoon her great wooden Dolly? Have you not observed that when the parent gave her babe the maternal breast, her little daughter would follow her example with the doll; and have you not also remarked that the moment mamma had put Master John to bed, little Mary would begin to put in requisition her baby's cradle; covering her doll with its bed clothes, carefully adjusting its pillow; and all the while chaunting a lullaby as soft, as sweet, and as earnestly anxious for its quiet repose, as her mother had been on behalf of her infant brother. "Hush, mammy! Hush Alison! Polly's asleep."

When parents behold such early developements of the imitative powers of their offspring, it ought to admonish them to beware least they instil into their youthful minds dangerous principles, or induce them to copy in aught *a bad example.*

Choose that course of action, says Pathagoras, which is best, and custom will soon render it the most agreeable.

To sensibility belongs the privilege of producing what is beautiful and good. From her spring all the affections that sweeten life;—all the sublime exertions of genius;—all the lofty virtues which shed a glory round human nature. Without prudence, society could not be preserved; without sensibility, it would not be worth preserving.—See Edin. Rev. Vol. 4. p. 13. and Vol. 22. p. 235.

(26) To instruct youth in the languages, and in the sciences, is comparatively *of little importance,* if we are inattentive to the habits they acquire; and are not careful in giving, to all their different faculties, and all their different principles of action, a proper degree of employment. Abstracting entirely from the culture of their moral powers, how extensive and difficult is the business of conducting their intellectual improvement! To watch over the associations which they form in their tender years; to give them early habits of mental activity; to rouze their curiosity, and to direct it to proper objects; to exercise their ingenuity and invention; to cultivate in their minds a turn for speculation, and at the same time preserve their attention alive to the objects around them; to awaken their sensibilities to the beauties of nature, and to inspire them with a relish for intellectual enjoyment;—these form but a part of the business of education; and yet the execu-

60. What is the most common foundation of a servile character?——If the expressions, and other signs of the ideas of those who are about children, indicate that trains, accompanied with desire and admiration, pass in their minds when *the rich and powerful* are named, trains accompanied with aversion and contempt when *the weak and poor* are spoken of, the foundation is laid of a character stained with servility and meanness to those above, and tyranny to those below them.

61. What is the most common foundation of bigotry, and those inveterate antipathies to persons of particular political or polemical creeds, which infuse so much bitterness into the cup of human life?——If indication is given to children that ideas of disgust, of hatred, and detestation, are passing in the minds of those about them, when particular descriptions of men are thought of, as men of different religions, countries, or parties in the same country; a similar train soon becomes habitual in the minds of the children.

62. What is the grand object of human desire?——A command over the wills of other men. (27)

63. How is this command to be obtained?——Either by acts and qualities which excite their love and admiration, or by those which excite their *terror*.

64. By what means is a man fitted to become an instrument of the greatest good to his fellow men?——By conducting his education so as to make the train of his ideas run habitually from the conception of the good end to the conception of the good means; and, as often, too, as the good means are conceived, viz: the useful and beneficial qualities, to make the train run on to the conception of the great reward, viz: the wills of other men—*the power of doing good*. (28)

65. What is the grand source of all wickedness, of all the evil which war brings upon man?——A command over the wills of other men, pursued by the instrumentality of *pain*.

66. How is the foundation laid of the maleficent character?——When the education is so deplorably bad as to allow an association to be formed in the mind of the child between the grand object of desire, the command

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tion even of this part requires an acquaintance with the general principles of our nature, which seldom falls to the share of those to whom the instruction of youth is commonly intrusted.—*Dugald Stewart.*

Our tranquility is liable to be affected, by (1.) our temper, (2.) *our imagination*, (3.) our opinions, and (4.) *our habits*.

Where the sympathies of the heart have not been encouraged to expand, no cultivation of the understanding will have power to render the character eminently great or good.—*E. Hamilton.*

The happiness of every man depends more upon the state of his own mind, than upon any one external circumstance; nay, more than upon all external things put together.—*Blair.*

(27) Stewart in his outlines of moral philosophy, enumerates *the desires*, as being, 1. of Knowledge, or the principle of Curiosity; 2. of Society; 3. of Esteem; 4. of Power, or ambition; 5. Desire of Superiority, Emulation.

(28) Cicero spoke it as the highest commendation of Cato's character, that he embraced philosophy not for the sake of *disputing* like a philosopher but of *living* like one.

over the wills of other men, and the fears and pains of other men, as the means; the foundation is laid of the bad character,—the bad son, the bad brother, the bad husband, the bad father, the bad neighbour, the bad magistrate, the bad citizen,—to sum up all in one word, *the bad man.* (29)

67. By what means is the maleficent character established and confirmed?——Besides the impressions just recounted, if the trains of ideas which pass in the minds of those by whom the child is surrounded, and which he is made to conceive by means of their words, and other signs, lead constantly from the idea of command over the wills of other men, as the grand object of desire, to the ideas of pain and terror as the means, *the repetition of the copied trains increases the effect of the native impressions*, and establishes and confirms the maleficent character.

Technical Education.

68. What is denoted by TECHNICAL EDUCATION?——Technical Education chiefly consists in the communication of INTELLIGENCE. (30)

69. Is *Intelligence* equally attainable by all?——No. (31) It is abso-

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(29) Yet, true it is, that it is still so conducted as to form that association. The child, while it yet hangs at the breast, is often allowed to find out by experience, that crying, and the annoyance which it gives, is that by which chiefly it can command the services of its nurse, and obtain the pleasures which it desires. There is not one child in fifty, who has not learned to make its cries and wailings an instrument of power; very often they are an instrument of absolute tyranny. When the evil grows to excess, the vulgar say the child is spoiled. Not only is the child allowed to exercise an influence over the wills of others, by means of their pains; it finds that frequently, sometimes most frequently, its own will is needlessly and unduly commanded by the same means, pain, and the fear of pain. All these sensations concur in establishing a firm association between the idea of the grand object of desire, command over the acts of other men, and the idea of pain and terror, as the means of acquiring it. All those who have been subject to tyranny, are always desirous of being tyrants in their turn.—*Mill. Supplement to the Encyclopedia Britannica, article Education.*

"His [the superintendent of the New York House of Refuge's] punishments are inflicted with discretion and moderation, and always with an appeal, as well to the moral, as to the corporeal feelings of the delinquent; so that he kindles no animosity; but on the contrary, the offenders and their companions, while they acknowledge the justice of the chastisement, do not regard him by whom it is inflicted, otherwise than as their friend and benefactor."—*4th annual report of the managers of the New York House of Refuge.*

If it be possible to extinguish all the most generous and heroic feelings of our nature, by teaching us to connect the idea of them with those of guilt and impiety; it is surely equally possible to cherish and strengthen them, by establishing the natural alliance between our duty and our happiness.

(30) Stewart, in his outlines of moral philosophy, thus enumerates the intellectual powers of man:—Consciousness, Powers of external perception, Attention, Conception, Abstraction, Association of ideas, Memory, Imagination, Powers of judgment and reasoning. Others, he says, are formed by habit or study.

It is by the Touch, according to some philosophers, that we acquire our intellectual superiority over the brutes.—See Stewart's outlines of Moral Philosophy, p. 24.

The perfecton of Memory is to unite susceptibility, relentiveness, and readiness. But such an union is rare: and any extraordinary improvement that is bestowed on one of these qualities is generally purchased at the expence of the others.—*Ib.* p. 50.

(31) As we strive for an equal degree of justice, an equal degree of temperance, an

lutely necessary for the existence of the human race, that labour should be performed, that food should be produced, and other things provided, which human welfare requires. A large proportion of mankind is required for this labour. In regard to all this portion of mankind, that labours, only such a portion of time can by them be given to the acquisition of intelligence, as can be abstracted from labour. Time must be exclusively devoted to the acquisition of intelligence; and there are degrees of command over knowledge to which the whole period of human life is not more than sufficient. There are degrees, therefore, of intelligence, which must be reserved to those who are not obliged to labour. (32)

70. Is *Intelligence* a desirable quality in the great body of the people? (33)——Until lately, it was denied, that *intelligence* was a desirable quali-

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equal degree of veracity in the poor as well as the rich, so ought we to strive for an equal degree of intelligence, if there was not a preventing cause.—*Mill.*

It is, on all hands, acknowledged, that the best hope of genuine patriotism is the complete instruction of the whole population; and that the best securities of wise, virtuous, and paternal governments, are the cultivated faculties of the people, enabling them to discriminate between law and oppression, liberty and anarchy, protection and despotism; and, from the condition of mankind in other times and countries, to draw comparisons favourable to the happy condition of their own age and country: while it should never be forgotten, that a cultivated mind finds that resource in books, and in intellectual pursuits, which constitutes the best security of public and private morals.—*Sir R. Phillips.* (Illustrations of the Interrogative System, page 25.)

(32) Mr. Penn, the benevolent founder of Pennsylvania, expresses his opinion respecting the education of his children, in the following terms; and perhaps some of our readers will put the question to themselves, whether England would not be likely to derive more benefit at the present time, from the industry of 4,500 proprietors of small estates, yielding £100 Sterling each, yearly rental, with their families brought up as Mr. Penn proposed to rear his, than from the Dukes of Buccleugh and Northumberland, whose united incomes amount to the same sum as would that of the 4,500 yeomen, and whose estates overflow with poor tenants and poorer mechanics, besides many thousands of paupers. This question settled, they will find no difficulty in resolving whether or not the entail and primogeniture system is a violation of the laws of nature and of nature's God, and *consequently* a source of crime and misery.

"For their learning be liberal; spare no cost; for, by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind; but ingenuity mixed with industry is good for the body and mind too. I recommend the useful parts of mathematicks, as building houses or ships, measuring, surveying, dialling, navigation, &c. but agriculture is especially in my eye—let my children be husbandmen and housewives—'tis industrious, healthy, honest, and of good example."—*William Penn's Letter to his wife and Children.*

"A country life and estate I like best for my children; I prefer a decent mansion of an hundred pounds per annum, before ten thousand pounds in London, or such like place, in a way of trade."—*Ib.*

(33) Doctor Mitchell lately gave a discourse or lecture at the city of London Literary Institution, on the history of Turkey, the following extracts from which, as reported in a recent number of the London Journal, afford a powerful argument in favour of an educated people:—

"Selim set about a reformation, but found it to be beyond his power to effect it. The Turks had never enjoyed the blessings of knowledge, and were not to be guided by it. Printing was an art unknown in Turkey; such a thing as a newspaper had never been seen

ty in the great body of the people; (34) and as *Intelligence* is power, such

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in the whole extent of their dominions. It was in vain to attempt to reason with men who possessed in their minds no materials for thinking. Further, every prejudice of their souls was excited to madness to think that any attempt should be made to compel them to study the arts of the Infidels. With the sabre of the Janissary they said the empire had been gained, and with the same sabre it was to be preserved."

"Let those men whose principles lead them to fear the effects of the freedom of the press, of political discussion, and of the education of the people, contemplate the condition of Turkey. There they have a state of things exactly such as they would desire. Here is their *beau ideal*, the idol of their delight. But mark the result. The most useful improvements, the measures absolutely necessary for the preservation of the Empire, were resisted with fury by the prejudices of the ignorant multitude: and no mode of obviating these prejudices was in the power of the Government to use. From this example we may see, then, that reason is a much safer instrument of Government than superstition and ignorance."

(34) Mr. Montgomery, the poet, who was formerly editor of the Sheffield Iris, gives, in that paper of December 30th, 1824, an interesting account of a meeting of the inhabitants of Sheffield, which had been held in the Town Hall, to determine respecting the establishment of a library for mechanics and apprentices. The Rev. Thomas Smith, on moving one of the resolutions, addressed the meeting, offering the following among many other unanswerable reasons in favour of general education:

"To enlighten the people," said the rev. orator, "is in accordance—

"1. *With the Spirit of the Gospel*—

For that system of truth and mercy looks with an aspect of peculiar benignity upon the poor; and the great Founder of it was a poor man, so poor, indeed, that he had not where to lay his head; his parents were so poor, that he was at his birth, wrapped in swaddling bands, and laid in a manger. He was found in the form of a slave, indeed, as well as in fashion of a man. His associates and friends were poor men, taken off from a class of people in the same station as our mechanics and labourers, so that the foundations of the Church, and the Apostles of Christ, were men who were counted the filth and offscourings of the world. His teaching was addressed and adapted to the poor, to whom the Father had revealed the wonders of his grace, while they were hid from the wise and the prudent. To the poor the Gospel was preached. His success was among the poor chiefly; for not many wise men, not many mighty or noble after the flesh, were called; but God called the poor of this world to be rich in faith, and heirs of the kingdom. This same arrangement seems to have pervaded the economy of the Gospel in all ages. It has been, and is now chiefly regarded by the poor. The care of the Redeemer, in all his institutes, was displayed for the poor."

"2. *With sound policy*—

For that only is sound policy which accords with the nature of man, and the great ends of government. These are to secure the person, the property, and the character of the people; to leave these people as free as these ends will admit, and to preserve the State from external violence. To secure these ends imperfectly, either as to person, property, or credit, or stability, is the attribute of an imperfect government. To intermeddle with human freedom, more than these ends require, is the quality of bad government. To hinder these ends, or run counter to them, is the attribute of tyranny and oppression. Sound policy, also, will secure them all at the least possible expense; and its soundness will be manifested by the degree in which it does this.

"Now the history of human society agrees with the clearest deductions of reason in shewing, that these ends can only be secured at all, and are secured economically and effectually, by the enlightening of the people. For the time and money and mental power which might become dangerous to the public, are consumed in the peaceful retreat of

is an unavoidable opinion in the breasts of those who think that the human

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domestic quiet, in the reading of works of instruction, in the culture of the mind, and in the enjoyment of retired pleasures. That leisure and money which lead the poor in days of relaxation to the scenes of debauchery, and cruelty, and crime, are employed in procuring, reading, and communicating the instruction of good books. That ignorance, which makes the prey of artful demagogues, and a fuel for the conflagration, gives place to the reflection and the consideration of the enlightened citizen. That desperation which is the result of ignorance and vice, and leads men to treasons, stratagems, and spoils, is destroyed by the reflection, order, and comfort introduced by knowledge among the people. That pauperism, which turns the strength and physical power of a nation into a great herd of public pensioners, is succeeded by the foresight, economy, frugality, and independence of wisdom. That credulity, which makes the people the victims of political and religious quackery, gives place to an enlightened acquaintance with the reasons and necessary condition of human affairs. The desperation and ferocity which so often shake empires to their basis, in the violence, blood and burning of popular commotion, are exchanged for the enlightened, considerate, consistent, and irresistible demand of an intelligent people for moderate reform, which no tyrant and no tyranny dare venture to resist."

What beautiful and emphatic language Mr. Gray has made use of in his admirable elegy on a country church yard, in favor of extending the blessings of Education, to the cottage of the humblest and lowliest of the human family! And who is there that can read Robert Burns's "Cotters' Saturday Night," without feeling anxious that the benevolent wish of the king of Britain may be fulfilled; that every British subject, nay more, that every inhabitant of this earth may be able to read the Bible! [His Majesty 'hoped to see the day, when every poor child in his dominions should be able to read his Bible!']

"Perhaps in this neglected spot (saith Gray,) is laid
Some heart once pregnant with celestial fire;
Hands, that the rod of empire might have sway'd,
Or wak'd to extacy the living lyre:

But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unrol;
Chill penury repress'd their noble rage,
And froze the genial current of the soul.

Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

Some village Hampden, that, with dauntless breast,
The little tyrant of his fields withstood:
Some mute inglorious Milton here may rest:
Some Cromwell guiltless of his country's blood.

Th' applause of listening senates to command,
The threats of pain and ruin to despise,
To scatter plenty o'er a smiling land,
And read their history in a nation's eyes,

Their lot forbade; nor circumscrib'd alone
Their growing virtues, but their crimes confin'd,
Forbade to wade through slaughter to a throne,
And shut the gates of mercy on mankind.

Whatever may have been the opinions of the old governments of Europe, in relation to the education of their citizens or subjects, one thing is certain, namely; that the doctrines of the Bible are decidedly in favor of the diffusion of knowledge among all classes. "Take fast hold of *Instruction*—let her not go—keep her, for she is thy life."—*Proverbs*, Chap. 4. "*Wisdom* is the principal thing; therefore, get *Wisdom:* and with all thy getting, get *Understanding*."—*Ib.* "Say unto *Wisdom*, Thou art my sister; and call *Understanding* thy

race ought to consist of two classes,—one that of the *oppressors*, another that of the *oppressed*. (35) But, if Education be to communicate the art of happiness; and if Intelligence consists of knowledge and sagacity; (36) the question whether the people should be Educated, is the same

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kinswoman.—*Ib.* Chap. vii. "I love them that love me, and those that seek me early shall find me."—Chap. viii. "Poverty and shame shall be to him that refuseth *Instruction*."—Chap. xiii. "Folly is Joy to him that is destitute of *Wisdom*; but a man of understanding walketh uprightly."—Chap. xv. "*Understanding* is a well-spring of life to him that hath it."—Chap. xvi. Buy the truth and sell it not; also *Wisdom*, and *Instruction*, and *Understanding*."—Chap. xxiii. "Then I saw that *Wisdom* excelleth *Folly*, as far as light excelleth darkness."—*Ecclesiastes*, chap. ii. The excellency of *Knowledge* is, that *Wisdom* giveth *Life* to them that have it."—*Ib.* chap. vii. The Proverbs of Solomon are printed in Scotland, separate from the rest of the Scriptures, and used as an elementary school-book. We regret to have to state that it is fast getting into disuse.

Whatever degree of power is lodged in the hands of the people, that power will always be merely nominal, in their hands, unless education make them acquainted with its nature and extent, and the judicious application of it. We have known men, with estimable moral characters, and held in high estimation, precluded from places of power on which they would have reflected honor, if they had been so fortunate as to have been properly instructed in their youth; and we have seen, too, worthless and unprincipled men elevated to high places which they disgraced, because those who put them there had not been sufficiently instructed to place a proper value on the elective franchise.

I have ever thought the prohibition of the means of improving our rational nature, to be the worst species of tyranny that the insolence and perverseness of mankind ever dared to exercise. This goes to all men in all situations, to whom education can be denied.—*Lavater.*

A want of education, or avarice, begets a want of morality.—*Dundas Cochrane.* Vide Travels in Russia and Tartary.

Even Milton and Locke, though both men of great benevolence towards the larger family of mankind, and both men, whose sentiments were Democratical, yet seem, in their writings on education, to have had in view no education but that of the *gentleman*.

"We well remember, when all attempts to educate the lower classes were at once clamoured down by the real or pretended apprehensions, that such education would disturb the order of society, and would only render the poor discontented and impatient."—*Bell's Weekly Messenger, December*, 1813.

"About *eleven* years ago, Mr. Whitbread *broached* the subject of the education of the poor. His benevolent views met with great opposition. He had strong prejudices to encounter even in men of high character and talents. It is melancholy, and even humiliating, to reflect, that Mr. Wyndham, himself the model of a finely educated man, should have stood forward as the active opponent of national education. He was followed by persons who, with the servile zeal of imitators, outstripped their master, and maintained, that if you taught ploughmen and mechanics to read, they would thenceforward disdain to work." —*Brougham's Speech on the Education of the Poor: British H. of C. May*, 1818.

(35) This doctrine has long been exploded in the United States of America; and the concern which is now felt in Great Britain and Ireland for the education of the working classes, shews that the English have made a great step in knowledge, and in that genuine morality which ever attends it.

(36) In every hamlet, hole, and corner of the States, there stands a public school, and these are supported, not by the miserable dolings of eleemosynary aid, but the people are taxed that the tree of knowledge may be every where planted? There is no country in the known world where the elementary branches of education are so much attended to.

with the question whether they should be happy or miserable. (37)

71. Have not the most beneficial effects often resulted, to individuals as well as to society, from the establishment of public libraries for apprentices, mechanics, labourers, and others, who were not able out of their own means to acquire a select assortment of useful books; as also from parochial and Sabbath-school libraries?——The establishment of institutions of this sort have, in general, been attended with the happiest consequences; the minds of the people have been enlightened, and their manners improved, by study and reflection.

72. Is the scheme of libraries for the community, practicable and likely to be successful if attempted in the townships and villages of Canada? (38)——Experience, both in Britain and the United States, as well as in several places in these colonies, has fully demonstrated its practicability. (39)

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Well, then, what naturally follows, is, every man gains a knowledge of the Constitution under which he lives—every man is a politician. It thus follows that almost every village has its Public Press; the meanest farmer takes his newspapers, for which payment, in cash is totally out of the question. The printer requires provisions, and he obtains all sorts in abundance—thus the light materials of the brain are exchanged for the more substantial ones of the belly, and information from all quarters of the world comes home to every man's door. Whatever is important to the Union is as well known in the cottage as in the capital. Thus there is no other community on earth where each man feels his *individual strength* and *consequence* as in the American States."—*Nova Scotia Parliamentary Debates.*

"There is no country in the world where the sciences of observation are making such rapid progress as in North America; and before another century is complete, those sciences which depend on abstract reasoning, and which are fast declining in our own country, will in all probability, find a sanctuary in the New World. If, during eight centuries, England has produced only one Newton, how unreasonable is it to expect that America should have given birth to another in the first century of her political existence.—*Brewster—Edinburgh Journal of Science, Oct.* 1829.

(37) It has been urged that men are found by daily experience, not to be happy, not to be moral, in proportion to their knowledge. It is a shallow objection. Long ago it was observed by Hume, that knowledge and its accompaniments, morality and happiness, may not be strictly conjoined in every individual, but that they are infallibly so in every age, and in every country.—*Mill.*

(38.) "Above all, books, and especially elementary books, have, in our days, been multiplied to an extent, that puts them within the reach almost of the poorest student; and *books*, after all, *are, at least to the more mature understanding and in regard to such subjects as they are fitted to explain, the best teachers.* He who can read, and is possessed of a good elementary treatise on the science he wishes to learn, hardly, in truth, needs a master. With only this assistance, and sometimes with hardly this, some of the greatest scholars and philosophers that ever appeared have formed themselves."—*Library of Entertaining Knowledge.*

"Every one has time enough to get as much knowledge as is required and expected of him; and he that does not do that, is in love with ignorance, and is accountable for it."—*Locke.*

"Use legs and have legs." Nobody knows what strength or parts he has until he has tried them. He that sets out upon weak legs will not only go farther, but go stronger, too, than one who, with a vigorous constitution and firm limbs, only sits still.—*Ib.*

(39.) "The practicability of such a scheme, (according to the Rev. Thomas Smith, of

73. Have not the most profound scholars; the greatest philosophers; the most eminent statesmen and divines, been self-taught?——Instances abound in the history of the latter ages, of individuals who, after receiving instruction, only in the elements of reading and writing, and without the aid of teachers, have overcome innumerable difficulties, and attained

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Sheffield, formerly quoted) is not matter of mere visionary theory, but the established data of sound and long experience. For without patronage or countenance from the learned or the great, or even from such a meeting as this, many of the towns and larger villages in Scotland, have long had such libraries established among their poor. These are framed on the simple principles of economy and mutual accommodation, and are supported by a small contribution of a sixpence or a shilling a month. The wiser or more active members recommend books from their own knowledge, or from the testimony of reviews. These are voted in open meetings, and read in succession by the members. These, in ten or twenty years, accumulate to a very respectable amount of books of science, history, religion, and general knowledge. These diffuse a spirit of intelligence and enlargement of mind among the people, of which those can form little idea, who are only conversant with the ignorance and misery of a degraded people. Nor is it uncommon in such places to find men acquainted with the Encyclopædia Britannica, with ancient and modern history, with the essayists and the poets of our own and other lands. So far from being the poorer or less happy, the readers grow rich and contented and happy under the economy, the comfort, and happiness of such scenes. That this scheme is not impracticable is manifest from facts in our own country, as illustrated in the monthly publications of the day These show that parochial libraries are not uncommon, and are rapidly extending in every direction."

"The success of a plan for a public library," adds the rev. gent. "can only be doubted by those whom ignorance of the facts connected with the history of such institutions or other circumstances, along with want of reflection, disqualify for forming a sound opinion. For besides all that might be urged from reason, religion, and true policy, it may be remarked, that mechanics have all, especially in good times, a great portion of disposable time."....."In all cases all men have disposable time; and were the Sabbath the only day, even the Sabbath must have some leisure. It is then a great question, how this leisure is to be employed. Employed it will and must be, and if not in reading and good things, it will be employed in amusement or vicious indulgence."....."I myself know too, and have long known, a humble man, employed all his days in the labors of manufacturing cotton, who, at the age of forty and with a wife and seven sons to maintain by his own exertions, devoted himself to the study of Latin, Greek, Hebrew, the Mathematics, and Medicine, with such wisdom, power, perseverance, and skill, that he now reads those languages with great readiness and great pleasure, and has made great proficiency in each of those sciences. Few things would be more amusing than to see some learned and honored or reverend wights, who imagine great danger from the education of the poor, construing an ode of Horace, a passage of Greek, or a chapter of Job in Hebrew, with this poor man; or even in solving a problem or equation in Algebra, and conversing upon some principle of medicine, or operation of Chemistry. Perhaps, says the great man, he neglected his family!—They were the best fed, best clothed, and best educated in the whole town of his residence."

Why are our mechanics in general so afraid of a book? Why is it that those who can scarcely make a movement in their respective arts, but they put in practice some of the fundamental principles of mechanical philosophy, should be so stubborn in keeping themselves ignorant of these principles; and not only themselves but others. Why should not a carpenter be a philosopher and a learned man? Would it injure him in the least, if he should become an adept in any of the natural science? Would it render him the less skilful in shingling a hovel, or planning a church?—*Mechanics Journal.*

an enviable eminence in the walks of science and literature. These men studied books, studied nature, and studied the arts, without the help of a schoolmaster; and persevered in their labours, though often under the most unfavourable circumstances; nevertheless, most true it is, that every thing that is actually known has been found out and learned by some person or other, without an instructor. (40)

74. What is the degree of *Intelligence* attainable by the most numerous class of mankind, namely those who labour?——There is an actual loss, even, in productive powers, even in good economy, and in the way of health and strength, if the young of the human species are bound close to labour before they are fifteen or sixteen years of age. (41) But if those years are *skilfully employed* (42) in the acquisition of knowledge,

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(40.) To the unassisted efforts of Arkwright, a barber, England owes the improvements in cotton machinery, which has secured to her the cotton trade. "Who was Ferguson? A simple peasant: a man who, wrapped in his own plaid, passed the winter nights in contemplating the heavens, and who, by arranging his beads upon the cold heath, at length completed a map of the stars. Who was Doctor Herschell, the discoverer of so many important astronomical facts? A boy who played the pipe and tabor in a foreign regimental band. Who was Watt [the inventor of the steam engine,]? A mathematical instrument maker. Who was Smeaton? An attorney. Who was Brindley, whose canals have given such an accession of power to our commerce by the facilities of internal communication? A millwright." Nicholson, the celebrated editor of the philosophical journal? A cabin boy. Ramage, the best maker of reflecting telescopes in the world? A Scots Cutler. (See Dr. Olinthus Gregory's speech before the Deptford Mechanics' Institute, 1825.)

Originally, all human knowledge was nothing more than the knowledge of a comparatively small number of such simple facts, as those from which Galileo deducted the use of the pendulum for the measurement of time, and Newton the explanation of the system of the heavens. All the rest of our knowledge, and these first rudiments of it also, a succession of individuals have gradually discovered in separate portions, *by their own efforts, and without having any teacher to instruct them. In other words, every thing that is actually known has been found out and learned by some person or other, without the aid of an instructor.* This is the first consideration for all those who aspire, in the present day, to be their own instructors in any branch of science or literature. Furnished as society now is, in all its departments, with accommodations in aid of intellectual exertions, such as, in some respects, even the highest station and the greatest wealth in former times could not command, it may be safely asserted, that hardly any unassisted student can have at present, difficulties to encounter, equal to those which have been a thousand times already triumphantly overcome by others.—*Library of Entertaining Knowledge.*

Read not to contradict and confute, nor to believe and take for granted, but to weigh and consider.—*Bacon.*

(41) Besides the knowledge or faculties, which all classes should possess in common, there are branches of knowledge and art, which they cannot all acquire, and in respect to which their education must undergo a corresponding variety. The apprenticeships, for example, which youths are accustomed to serve to the useful arts, we regard as a branch of their education.—*Mill.*

(42) A capacity for *system* and for philosophical arrangement, unless it has been carefully cultivated in early life, is an acquisition which can scarcely ever be made afterwards; and, therefore, the defects which I already mentioned, as connected with early and constant habits of business, adopted from imitation, and undirected by theory; may, when once these habits are confirmed, be pronounced to be incurable.

in rendering all those trains habitual on which intelligence depends, it may be easily shewn that a very high degree of intellectual acquirements may be gained; (43) that a firm foundation may be laid for a life of mental action, a life of wisdom, and reflection, and ingenuity, *even in those by whom the most ordinary labour will not fail to be performed.* (44)

75. Is it essential, in the constitution of any establishment, university, school or college, for the education of that class of society, who have wealth and time for the acquisition of the highest measure of intelligence, that there should be a provision for perpetual improvement; a provision to make the institution keep pace with the human mind? (45)——Such a provision is essentially necessary. (46)

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(43) Mr. Boyle acknowledged that he had learned more by frequenting the shops of tradesmen than from all the volumes he had read; and Dugald Stewart exclaims—"How many beautiful exemplifications of the most sublime mechanical truths are every day exhibited by the most *illiterate* of the people!"

Are not these powerful inducemements in favor of General Education, in order that these illiterate persons may be enabled to profit by the knowledge of those sublime truths of which, in their several trades, and professions, they afford so many beautiful exemplifications, and also benefit mankind by treasuring up carefully, whatever inventions or discoveries they may make or find out, or whatever general rules or methods may have occurred to them while following their several occupations, as materials to be afterwards collected classed and arranged by others?

(44) "The zeal with which" the citizens of the United States "have raised common schools for elementary instruction throughout their land, is a noble tribute to and confidence in, the worth of the human understanding."—Edinburgh Review, Oct. 1829; article, United States of America.

It is because of the strength of the physical appetite, and because of the languor of the intellectual or the spiritual appetite, that the same political economy which is found in matters of trade, is not sound in matters either of literary or christian instruction. This is a subject on which the people need to be met half way. The motion for their Education will not be begun, or be made, in the first instance, by themselves. It must therefore be made for them by others. A people sunk in ignorance, will not emerge from it by any voluntary or self originated act of their own. In proportion to their want of knowledge, is their want of care for it. It is as necessary to create hunger amongst them, as it is to make the provision. They will not go in quest of scholarship. The article must be offered to them; and offered to them with such recommendations of a payment that is moderate, and a place that is patent and easily accessible, as may at least draw their notice, and call forth their demand for it.

(45) Were I so tall to reach the skies,
Or grasp the ocean with a span,
I'd not be measured by my size,
The mind's the stature of the man.—*Watts.*

(46) The superintendents of the Colleges in the United States, are represented by Cooper as making a gallant stand in behalf of a more solid and extensive learning. They are indeed, observes the Edinburgh Reviewer of that author. in arduous contest with the hundred temptations which are hurrying their young men to break from the scholastic chain, with a mouthful of education scarcely descended beyond the throat, to plunge into the world that is all before them."

Bishop Chace, in his address to the convention of the Protestant Episcopal Church of Ohio, held in Kenyon College, Gambier, Sept. 9, 1829, thus expresses himself concerning the advantages resulting to a country from the encouragement of learning:

76. Are not many of the old and opulent establishments for Education in Europe, rendered far less useful than they otherwise would be, by reason of their aversion to all improvement upon old practices?——Yes. (47)

77. What are the effects produced on universities, colleges, or other associated seminaries of Education, by their union with an ecclesiastical

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"Look round and mark the alarming features which designate the age in which we live. The state of Ohio contains a million of souls, one half of whom being under the age of twenty, demand instruction. To teach this number, 500,000 persons, how many instructors, (deducting one fourth for infancy and allowing 20 to each teacher) would be required? The answer would be 15,000; and do our public Seminaries of Learning afford this number of such as are inclined to teach? Far from it—although in operation for these many years a few only are the sum of their yearly graduates, and still fewer those who have any thoughts of teaching others: perhaps not ten, and I might say with truth not five in the whole catalogue of our colleges turn out yearly as teachers of our common schools. And is it to these sources that the public look for means to perpetuate the learning, and with the learning, the *Liberties* of their fathers? The means to the end in this case, stand at the highest calculation, as 2 to 3000. To supply this great deficiency, whence can the State of Ohio look for adequate means? Will New England afford them as she has hitherto in part supplied the Southern States? All New England does not increase as do our wants, in this Western world. As well might we say that one small fountain could irrigate an empire. We can no longer look to that part of our country for the supply of so vast a demand. We must supply our own wants or our Western country will resemble the internal parts of Asia and other despotic governments. Ignorance in the many, and art, cunning, and ambition in the few, will soon find a tomb for the Freedom of our Country.—We must furnish our own Teachers, and blessed be God, on the plan we have instituted, we have the means to do it. Having reduced the expenses to a scale of cheapness, scarcely exceeding that of the most economical family in private life, we can command any number of Students we are able to accommodate. Give us our buildings and we will supply your schools with teachers. Enable us to complete our buildings according to our original plan, and our young men graduated in this Seminary yearly, will exceed two hundred.

What reason then have we to pray for that help from our Government which has been extended to other institutions with far less claims for patronage, on the grounds of extending to the poor the means of Literature. Will not Congress, grant us that which does not enrich them, but which if granted to us, will make us rich indeed—rich in means of doing good in the most essential manner, by keeping the regions of the West from being overspread with Vandal Barbarism."

"The good will of our President I know we have, who in an audience he lately afforded freely told me he knew of no way in which the public lands could be given more to the benefit of the country than to colleges of learning. From this most favorable opinion, and from the singular goodness of our cause we have little doubt of our complete success in applying to Congress the coming winter for a township of Land for the benefit of Kenyon College."

(47.) The celebrated German Philosopher, Wolf, remarks, the aversion of the German Universities to all improvement, as a notorious fact, derived from adequate motives:—"Non adeo impune turbare licet scholarium quietem, et ducentibus lucrosam et discentibus jucundam."—(Wolfii *Logica*, Dedic. p. 2.

Adam Smith pronounces the British Universities to be "the sanctuaries where exploded systems and obsolete prejudices find shelter and protection."

"It is melancholy to reflect on the manner in which this is carried on, in most, perhaps, I might say, in all the countries of Europe: and that, in an age of comparitive light and liberality, the intellectual and moral characters of youth should continue to be formed on a plan devised by men, who were not only strangers to the business of the world, but who felt themselves interested in opposing the progress of useful knowledge.

"For accomplishing a reformation in the plan of academical study, on rational and systematical principles it is necessary, in the first place, to consider the relation in which the different branches of literature, and the different arts and sciences stand to each other, *and to the practical purposes of life:* and secondly, to consider them in relation to the human mind, in order to determine the arrangement, best fitted for unfolding and maturing its faculties."—*Dugald Stewart.*

establishment? (48)——The evil tendencies, which are to be guarded against, are apt to be indefinitely increased when they are united with an ecclesiastical establishment, because, whatever the vices of the ecclesiastical system, the universities have in that case an interest to bend the whole of their force to the support of those vices, and to that end to vitiate the human mind, (49) which can only be rendered the friend of abuses in proportion as it is vitiated intellectually or morally, or both; (50) it must, notwithstanding, be confessed, that there are *great advan-*

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(48) Doctor Paley, a most powerful supporter of the established church of England, thus expresses himself concerning religious establishments, connected with the state:

"The single end which we ought to propose by religious establishments, is the preservation and communication of religious knowledge. Every other idea, and every other end, that have been mixed with this—as the making of the Church an engine, or even an *ally* of the State—converting it into the means of strengthening or of *diffusing* influence—or regarding it as a support of regal, *in opposition to popular* forms of government—have served only to debase the institution, and to introduce into it numerous corruptions and abuses."—*Moral and Political Philosophy, vol. II. p.* 305.

"I observe too, that for a circuit of many miles round our two English Universities, a greater degree of ignorance and stupidity prevails among the common people, than in most other parts of the country. This is a strange circumstance, but easily accounted for from the improper conduct of abundance of the clergy and gentlemen of those two seminaries of learning.

"It holds equally true, that, all through the kingdom, wherever there is a cathedral, and a greater number of parsons than ordinary, there is usually the least appearance of real religion among the people."—*Simpson's Plea for Religion.*

(50) What a melancholy example of the malignant and fatal power of a perverted education with regard to the genius, learning, religion, and liberties of the people, does the present condition of Spain, Italy, and Portugal exhibit, and what a lesson do they impress on the minds of the Statesman and Legislator, of the patriot and the philosopher. .....The very foundations of truth and liberty are sapped and subverted when this potent engine is usurped and engrossed by the ambitious, the bigotted, or by designing men, whatever may be their party and views.—*Canadian Miscellany; article Education and Learning in the Canadas.*

"If it be possible to extinguish all the most generous and heroic feelings of our nature, by teaching us to connect the idea of them with those of guilt and impiety; it is surely equally possible to cherish and strengthen them, by establishing the natural alliance between our duty and our happiness.

"In those parts of Europe, where the prevailing opinions involve the greatest variety of errors and corruptions, it is, I believe, a common idea with many respectable and enlightened men, that in every country, it is most prudent to conduct the religious instruction of youth upon the plan which is prescribed by the national establishment; in order that the pupil, according to the vigor or feebleness of his mind, may either shake off, in future life, the prejudices of the nursery, or die in the popular persuasion. This idea, I own, appears to me to be equally dangerous.

"It is an enlightened education alone, that, in most countries of Europe, can save the young philosopher from that anxiety and despondence, which every man of sensibility, who, in his childhood, has imbibed the popular opinions, must necessarily experience, when he first begins to examine their foundation; and, what is of still greater importance, which can save him, during life, from that occasional scepticism, to which all men are liable, whose systems fluctuate with the inequalities of their spirits, and the variations of the atmosphere."—*Dugald Stewart.*

tages in putting it in the power of the youth to obtain all the branches of their education in one place. (51)

78. Have the governments of Europe acted wisely in selecting the clerical body, almost exclusively, to conduct the technical Education of their youth?——They have not. Clergymen are, or ought to be, the fittest persons to instruct mankind in the science of theology: and such of them as are acquainted with Latin and Greek, may be allowed to teach Latin and Greek, when and where these languages are shewn to be the proper objects of Education: but until they prove themselves the most competent to teach politics, and law, and economy, and sciences, and arts; all that society wants and is about to demand; they ought not to be entrusted with the civil education of youth. (52)

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(51) There does not appear to be any insuperable difficulty in devising a plan for the attainment of all those advantages, without the evils which have more or less adhered to all the collegiate establishments which Europe has yet enjoyed.—*Mill.*

In the Royal University of France, under Louis xviii. the ministry of public worship, *and of education*, together with the office of grandmaster of the University, were confined to a single individual; and the prominent influence, which, under Napoleon, was military became clerical. At the recent change of ministry, this was among the abuses which called for correction, and the departments of ecclesiastical affairs, and of public instruction, were separated.—*American Quarterly Review, Sept.* 1829.

The North American Review admits, that "in the multiplied disputes which have been awakened on all points of doctrine and discipline, churchmen have become so ardent in polemics, as to diminish, in no small degree, their usefulness when employed as teachers. Holding exclusive possession of colleges and schools of learning, they have either directly or indirectly excluded from them those of tenets different from their own. To counter-balance this influence, in countries where sufficient toleration existed, different sects have each established their own seminaries, and these have become nurseries of dissension and controversy."—*Article Education, No.* xi. *p.* 149.

No obstacle ought to be interposed to prevent the endowment of schools and colleges, by any sect whatsoever, provided they be calculated to maintain the proper standard of liberal education; but *public* patronage should be given to those alone that can be resorted to by the *public* without distinction of rank or sect.—*Ibid, p.* 150.

(52.) The seventh number of the Westminster Review, in an article entitled, *The present System of Education*, has the following observations:—"He who knows best, will, other circumstances being the same, form the best teacher, as experience shows every day, as common sense would have taught us without it. "We choose our professors of medicine from physicians, and place our sons intended for law under special-pleaders; just as we bind an embryo Stultz apprentice to some hero of the needle. But we choose a clergyman to give our sons education, that abstract and unintelligible thing called education; and, knowing nothing, nothing, therefore, can he, or does he, teach. If we had sense enough to select as the tutor of our child, a lawyer, he might learn law; if a merchant, accounts; in any case he would be worth something to society; he would be so though his tutor were a carpenter. Now, he is taught Greek and Latin; and learns horse-racing." ....."Tailors educate tailors, and boatswains seamen; but the clergy of Britain educates statesmen, and lawyers, and soldiers, and merchants, and physicians."....."Such is the force of usage, such the blindness of habit and acquiescence, that no sooner is a school, a foundation, or a college, talked of, than there rises to the eye, a dean, an archdeacon, a rector, or a curate. If there be a prince or a princess to be taught the art of governing, or of being quietly governed, we seek for a bishop as the preceptor, and a very, or a less

79. What effects may be reasonably expected, from the operation of a judicious system of *National Free Schools*, on the government and general interests of a people among whom intelligence is already widely diffused; and who have, for many years, enjoyed the blessings of the representative system of government, in their fullest extent?——The beneficial effects attending such a system are incalculable. Additional stability would be given to free institutions; the sum of public and private happiness would be greatly increased; the power of the people extended; crime diminished; an inviolable respect for the laws maintained; and a constitutional vigilance more increasingly exercised, against all encroachments upon national or individual rights. (53)

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very, reverend, for the sub-preceptor."....."Twenty times in a century the world wonders at a "self-taught" individual—a Ferguson, a Burns, a Watt, or a Chantrey. It forgets that all who are taught, are equally self-taught; but Westminster and Oxford receive the praise, and the individual alone, who knows whence his knowledge came, holds his peace and maintains the deception."—Westminster Review, No. 7, article, *Present System of Education.*

(53)—NATIONAL FREE SCHOOLS.

A Pamphlet, entitled "Letters to Congress on National Free Schools," has been transmitted to us by the writer, with a request that it may be republished in our journal.—*Philadelphian.*

The writer proposes to treat on the following interesting topics—viz:

"1. On the importance of National Free Schools to secure permanency and prosperity to the Union.

2. On the constitutional power of Congress to establish and patronize National Free Schools.

3. On the competency of the resources of the Government for the purpose.

4. Proposed plan for establishing such schools.

5. On the advantages offered by the present condition of the country for adopting the proposed measure.

6. On the probable effects of National Free Schools on the Government and general interests of the Union."

On the first head, the writer correctly remarks that the policy of a good Government will not be limited to the providing of means of subsistence, warlike defence, or the acquisition of wealth, but will extend to those means essential to improve the condition of the people as intellectual and moral beings, capable of happiness and self-government only in proportion as they are enlightened and virtuous. In this country the right of suffrage is a sovereign right, that knows no earthly superior. At its pleasure it rises up and casts down. Blind with ignorance it may elect tyrants for masters, and cling to the oppression which intelligence and virtue would spurn with disdain. The welfare then, of every citizen demands of his *government* that aid which is most essential to enable him to understand and appreciate his rights, and to test the character and conduct of those to whom he confides the destinies of his existence."

As applicable to this head, he quotes the following passage from Washington's Message to Congress in 1790:

"Nor am I less persuaded that you will agree with me in opinion, there is nothing which can better deserve your patronage than the promotion of science and literature. Knowledge is, in every country, the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community, as is ours, it is proportionably essential. To the security of a free constitu-

80. What is the common consequence of entrusting the education [schooling] of the youth of a colony to its government, or to persons patronized by such colony government?——They are trained generally

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tion it contributes in various ways. By convincing those who entrusted with the public administration, that every valuable end of government is best answered by the enlightened confidence of the people, and by teaching the people themselves to know and to value their own rights; to discern and provide against invasions of them; to distinguish between oppression and the necessary exercise of lawful authority; between burdens proceeding from a disregard to their convenience, and those resulting from the inevitable exigencies of society; to discriminate the spirit of liberty from that of licentiousness, cherishing the first, avoiding the last, and uniting a speedy, but temperate, vigilance against encroachments, with an inviolable respect to the laws.

"Whether this desirable object will be best promoted by affording aids to seminaries of learning already established, by the institution of a national university, or by any other expedients, will be well worthy of a place in the deliberations of the legislature."

On the third branch of his subject he remarks:

"It is proposed that TWO or more MILLIONS of dollars be *continually* appropriated, during short periods of time, for the support or patronage of NATIONAL FREE SCHOOLS, and in such manner that, in the event of war the appropriation may be suspended and applied to purposes of defence."

He proposes to apportion this sum according to the ratio of representation, viz. $10,000 to each Congressional District, which he thinks would support annually twenty-five teachers of grammar schools, or double that number for half a year. The appropriation of this sum by Government he supposes would "awaken a zeal in the cause of education not to be repressed."

"Expenditures of government for purposes of education instead of exhausting, would replenish the national treasury, by opening and bringing into use resources of wealth and prosperity yet either entirely or imperfectly known. It is intelligence that originates and prosecutes the great pursuits which successfully employ the industry of millions."

The following is a summary of the proposed plan:

"Each Congressional District would be entitled to an equal sum, say *ten thousand dollars*, and each school-district to a sum proportioned according to the estimate of population.—Or it might be apportioned among the towns, according to population, by the State, and, under certain restrictions, left to the disposition of the towns. In those States where common schools are neglected and no efficient system is organized, an appropriation from the General Government would awaken new emulation in the cause of education. Let a system of free schools be required of each State and Territory, by the General Government, as a condition for receiving her quota, and it may be presumed that not one State or Territory would long be delinquent. How many are the villages where the inhabitants would be formed and organized into school-districts, consisting of so many little republics—whose youth, growing up in ignorance, idleness, and vice, would then enjoy means of improvement, both intellectual and moral, without which man is a degraded creature and a pest to society."

The writer has considered the subject in its various bearings and aspects, and many of his remarks are replete with wisdom and good sense. Nothing can be truer than the following:

"Where the power of government is hereditary, or is retained by the incumbent in office during life, the government may proceed in its operations as does the clock until it runs down. But not so with an elective government, where the elections are frequent as under ours. Once in *four years* the force of the public mind, enlightened or unenlightened,

to habits of servility and toleration of arbitrary power, in as far as precept and example can influence their minds; but fortunately obtain those keys of useful knowledge, the faculties of reading and writing, by means

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improved or deteriorated, is brought to bear upon the chief magistracy of the Union, and to delegate to the sovereign power the elements of its own wisdom or folly, purity or corruption. At shorter periods the same elements are delegated by the elections to other departments of our government. Hence the importance of perpetual vigilance, and of powerful causes in perpetual action, to preserve the Republic from degeneracy. Hence the importance of providing, *without delay*, those measures essential to perpetuate in the knowledge and virtue of the people the vital principles and energies demanded for the preservation and prosperity of this Union. The fall of Republics, like that of the first pair from innocence and from paradise, has in times past been sudden and tremendous.—Ignorance, the blind goddess—

"Springs her mines,
And desolates a nation at a blast."

The writer next proceeds to point out the advantages of the system of National Free Schools on the people, the Government, and the general welfare of the Union, with which he concludes his letters. He is of opinion that the fall of all Republics has been owing, not so much to the want of *virtue* as of *knowledge* among the people—and points out the necessity of his system, that this knowledge may be generally and properly diffused.

"Let the people," he says, "be well educated, and whether virtuous or not, they will not submit to the condition of slaves. Give then to the whole people the means to be enlightened, and you give them power to guard and perpetuate their free government, and to provide various institutions conducive to their happiness. You give them facilities to procure subsistence, and present to them motives to sustain a character above the degradations of vice. You open to them new sources of interest and pleasure, and save them from the vices which so often debase the human character and bring upon society its heaviest calamities. An institution established by the General Government devoted no less to the cause of virtue than to science, must therefore unite in its support the patriot, as well as the philanthropist and the Christian. Give to the whole people the benefit of Free Schools, and you qualify them to enjoy in a higher degree the blessings of their free government. You qualify them to judge of the wisdom of laws enacted, and of all the measures of government. You qualify them to select with good judgment and discretion their public officers. You guard them against the artifices of political imposture and the ambitious designs of usurpers.

"A system of National Free Schools, established and maintained by the General Government, would extend to every family in the United States a common vital element whose influence all could at once see and feel. Soon would it diffuse benefits, political and moral, which no other measure of this Government could impart. Soon would it attract effectually the hearts of the multitudes of our citizens—who too often signify by their elections that they feel but little interest in the General Government—to the great central power that in reality deeply and vitally affects the prosperity and welfare of all classes."

We would recommend this subject to the attention of all classes of the community. It is one of vital importance and deep interest to every American, and one which Congress is called upon, by every motive which can influence enlightened statesmen, to take into consideration. The system which this writer recommends would be productive of great advantage to the nation, and is of vastly more importance than one-half of the subjects of

of which, "the liberty of the press," and the intelligence of the age, they

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legislation which come before Congress. This system, with a National University located at the Seat of Government, at its head, would be the means of diffusing knowledge and the principles of virtue to every corner of our widely extended country—of rendering the bonds of union more indissoluble and permanent, and of conferring happiness on thousands yet unborn. The revenue from the public lands could not be applied to a more useful or beneficial object, and we sincerely hope that more powerful efforts than have hitherto been attempted will be made this session to reduce the plan, or something like it, to practice—which the writer of the pamphlet we have been examining has suggested."

Although it has not as yet been demonstrated by experiment, how much of that Intelligence which is desirable for all, may be communicated to all, an idea of education has occurred to that enlightened and indefatigable class of men, the Baptist Missionaries in India, for the population, poor as well as ignorant, of those extensive and populous regions, which might be pursued, even in the Canadas under due modifications, and as much knowledge conveyed to the youth of all classes at school, as the knowledge of the age, and the allotted period of schooling will admit. A small volume, entitled "Hints relative to to Native Schools, together with an outline of an Institution for their extension and management," was printed at the Mission Press at Serampore, in 1816, a passage from which has been copied into the Supplement to the Encyclopedia Britannica, as a note to the article *Education;* and the plans therein contained are recommended to be pursued in England. We republish the note, for the consideration of the legislatures and people of these colonies:

"It is true, than when these helps are provided, namely, a correct system of orthography, a sketch of grammar, a simplified system of arithmetic, and an extended vocabulary, little is done beyond laying the foundation. Still, however, this foundation must be laid, if any superstructure of knowledge and virtue be attempted relative to the inhabitants of Canada. Yet, were the plan to stop here, something would have been done. A peasant, or an artificer, thus rendered capable of writing as well as reading his own language with propriety, and made acquainted with the principles of arithmetic, would be less liable to become a prey to fraud among his own countrymen; and far better able to claim for himself that protection from oppression, which it is the desire of every enlightened government to grant. But the chief advantage derivable from this plan is, its facilitating the reception of ideas which may enlarge and bless the mind in a high degree."

"1. To this, then, might be added a concise, but perspicuous account of the solar system, preceded by so much of the laws of motion, of attraction, and gravity, as might be necessary to render the solar system plain and intelligible. These ideas, however, should not be communicated in the form of a treatise, but in that of simple axioms, delivered in short and perspicuous sentences."

"The conciseness of this method would allow of a multitude of truths and facts relative to astronomy, geography, and the principal phenomena of nature, being brought before youth within a very small compass."

"2. This abstract of the solar system might be followed by a compendious view of geography on the same plan—that of comprising every particular in concise but luminous sentences. In this part it would be proper to describe Europe particularly; because of its importance in the present state of the world; and Britain might, with propriety be allowed to occupy in the compendium, that pre-eminence among the nations which the God of Providence has given her."

"3. To these might be added a number of popular truths and facts relative to natural philosophy. In the present improved state of knowledge, a thousand things have been

are prevented from becoming instruments of evil, and enabled to form

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ascertained relative to light, heat, air, water; to meteorology, mineralogy, chemistry, and natural history, of which the ancients had but a partial knowledge, and of which the natives of the East have as yet scarcely the faintest idea. These facts now so clearly ascertained, could be conveyed in a very short compass of language, although the process of reasoning, which enables the mind to account for them, occupies many volumes. A knowledge of the facts themselves, however, would be almost invaluable to the Canadians, as these facts would rectify and enlarge their ideas of the various objects of nature around them; and while they, in general, delighted as well as informed those who read them, they might inflame a few minds of a superior order with an unquenchable desire to know *why* these things are so, and thus urge them to those studies, which in Europe had led to the discovery of these important facts."

"4. To this view of the solar system of the earth, and the various objects it contains, might, with great advantage be added such a compendium of history and chronology united, as should bring them acquainted with the state of the world in past ages, and with the principal events which have occurred since the creation of the world. With the creation it should commence, describe the primitive state of man, the entrance of evil, the corruption of the antediluvian age, the flood, and the peopling of the earth anew from one family, in which the compiler should avail himself of all the light thrown on this subject by modern research and investigation; he should particularly notice the nations of the East, incorporating, in their proper place, the best accounts we now have both of North and South America. He should go on to notice the call of Abraham, the giving of the decalogue, the gradual revelations of the Scriptures of Truth, the settlement of Greece, its mythology, the Trojan War, the four great monarchies, the advent of the Saviour of men, the persecutions of the Christian Church, the rise of mahometanism, the origin of the papacy, the invention of printing, of gunpowder, and the mariner's compass, the reformation, and the various discoveries of modern science. Such a synopsis of history and chronology, composed on the same plan, that of comprising each event in a concise but perspicuous sentence, would exceedingly enlarge their ideas relative to the state of the world."

"5. Lastly, It would be highly proper to impart to them just ideas of themselves, relative both to body and mind, and to a future state of existence, by what may be termed a Compendium of Ethics and Morality."

"These various compendiums, after being written from dictation, in the manner described in the next section, might also furnish matter for reading; and when it is considered that, in addition to the sketch of grammar, the vocabulary, and the system of arithmetic, they include a view of the solar system, a synopsis of geography, a collection of facts relative to natural objects, an abstract of general history, and a compendium of ethics and morality, they will be found to furnish sufficient matter for reading while you are at school."

It was the opionion of Adam Smith, founded upon much observation and experience, that all institutions for the education of those classes of the people who are able to pay for it, should be taken altogether out of the hands of public bodies, and left to the operation of that free competition which the interest of the parties desiring to teach and to be taught would naturally create. It may be remarked, however, that Dr. Smith's principal field of observation was in Europe.

The North American Review, an advocate for the Greek and Latin system of Education, and an admirer of the French national plan for public instruction, in its review of that plan in a late number, offers the following comment upon the existing order of things in New England.

"Such is the plan of the French public instruction, and such are its happy results, which must in truth be considered as the most important of the advantages that nation has derived from the revolution. It must indeed be considered as affording complete security that, on the one hand, the bloody scenes of anarchy which disgraced it, can never again be witnessed; and, on the other, that the evils and oppression of the ancient *regime* can never again be permitted to influence the fate of that goverment.

It is mortifying to be obliged to confess, that the public education of our own country, affords a complete contrast in many respects to that of France. The means of elementary instruction are to be sure far more extensive, and more widely diffused, than in that, or perhaps in any other country; but here our boasted advantages cease. The instructors of

a just and correct estimate of their own situation, and of the conduct and character of the government under which they live. (54)

Social Education.

81. *What is the object of Social Education?*——To ascertain the extent of the influence that the society in which an individual moves produces upon his mode of thinking and acting; (1) the mode in which that influence is brought about; and hence, the means of making it operate in a *good*, rather than in an *evil* direction.

82. Whence springs the force of this influence?——From two sources; the principle of imitation, (2) and the power of the society over our happiness or misery.

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these primary schools are, as a general rule, selected rather for the low price at which they will serve, than for their qualifications, either literary or moral. They therefore are drawn from those who are too feeble for the labours of the field, and unfit for success in professional life. Neither in them nor in the next order of schools, is there any general system of instruction or beneficial superintendence, even within the limits of a single state. The elementary education of the middling and higher classes, is left almost wholly to private competition for its regulation, without any superintendence. It is therefore often undertaken as a business by persons wholly unqualified, who make up for their deficiences in learning, by *charlatanerie* of all possible descriptions.

(54) The learned professor, Stewart, seems to have been well aware of the existence of the doctrine of EXPEDIENCY, a truly detestable principle, but one by which all the Colonial Governments I have yet become acquainted with, are chiefly guided and directed. "Unless we admit (says Mr. Stewart) such duties as justice, veracity, and gratitude, to be immediately and imperatively sanctioned by the authority of reason and of conscience, it follows as a necessary inference, that we are *bound* to violate them, whenever, by doing so, we have a prospect of advancing any of the essential interests of society; or (which amounts to the same thing) that a good *end* is sufficient to sanctify whatever *means* may appear to us to be necessary for its accomplishment. Even men of the soundest and most penetrating understandings might frequently be led to the preparation of enormities, if they had no other light to guide them but what they derived from their own uncertain anticipations of futurity. And when we consider how small the number of such men is, in comparison of those whose judgments are perverted by the prejudices of education and their own selfish passions, it is easy to see what a scene of anarchy the world would become. Of this, indeed, we have too melancholy an experimental proof, in the history of those individuals who have in practice adopted the rule of *general expediency* as their whole code of morality;—a rule which the most *execrable scourges* of the human race have, in all ages, professed to follow, and of which they have uniformly availed themselves, as an apology for their deviations from the ordinary maxims of right and wrong.—

(1) A young man, kept by himself at home, is never well known, even by his parents; because he is never placed in those circumstances which alone are able effectually to rouse and interest his passions, and consequently to make his character appear. His parents, therefore, or tutors, never know his weak side, nor what particular advices or cautions he stands most in need of; whereas, if he had attended a public school, and mingled in the amusements and pursuits of his equals, *his virtues and his vices would have been disclosing themselves every day*, and his teachers would have known what particular precepts and examples it was most expedient to inculcate upon him. Compare those who have had a public education with those who have been educated at home, and it will not be found, in fact, that the latter are, either in virtue or in talents, superior to the former. I speak, madam, from observation of fact, as well as from attending to the nature of the thing.—*Dr. Beattie to Mrs. Inglis—Aberdeen*, 1770.

(2) It is very evident, that those trains which are most habitually passing in the minds of those individuals by whom we are surrounded, must be made to pass with extraor-

83. By what motives are we influenced in the society in which we move?——By the intense desire which we feel, of the *favourable regards* of mankind; (3) Whatever are the trains of thought, whatever is the course of action, which most strongly recommends us to the favourable regards of those among whom we live, these we feel the strongest motive to cultivate and display; and whatever trains of thought and course of action expose us to their unfavourable regards, these we feel the strongest motives to avoid. (4)

84. *What are* the ordinary pursuits of wealth and of power, which kindle to such a height the ardour of mankind?——Not the mere love of eating and of drinking, nor all the physical objects put together, which wealth can purchase or power command. With these every man is in the long run satisfied. It is the easy command, which those advantages procure over the favourable regards of society,—*it is this which renders the desire of wealth unbounded, and gives it that irresistable influence which it possesses in directing the human mind.*

85. To what extent will the habits and character which the social influences tend to produce, engross the man?——That will no doubt depend, to a certain degree, upon the powers of the domestic and technical education which he has undergone. We may conceive that certain trains might, by the skilful employment of the early years, be rendered so habitual as to be uncontrollable by any habits which the subsequent period of life could induce, and that these trains might be the decisive ones on which intelligent and moral conduct depends. (6) The influence of a vicious and

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dinary frequency through our own minds, and must, unless where extraordinary means are used to prevent them from producing their natural effect, engross to a proportional degree the dominion of our minds.—*Mill.*

(3) "Nothing is more remarkable in human nature, than the intense desire which we feel after the favourable desires of mankind." "It is astonishing how great a proportion of all the actions of men are directed to these favourable regards, and to no other object. The greatest princes, the most despotical masters of human destiny, when asked what they aim at by their wars and conquests, would answer, if sincere, as Frederic of Prussia answered, *pour faire parler de soi*; to occupy a large space in the admiration of mankind. —(*See Milton Education.*)

Opinion (says Gillies, in his History of the World, p. 420,) governs the world, and is itself commonly guided by names.

(4) These inducements, operating upon us continually, have an irresistable influence in creating habits, and in moulding, that is, educating us, into a character conformable to the society in which we move.—*Mill.*

(5) "To accustom ourselves, in any question proposed, to examine and find out upon what it bottoms."....."For example:—If it be demanded, *whether the Grand Seignior can lawfully take what he will from any of his people*; this question cannot be resolved without coming to a certainty, *whether all men are naturally equal*; for upon that it turns, and that truth, well settled in the understanding, and carried in the mind through the various debates concerning the various rights of men in Society, will go a great way in putting an end to them, and showing on which side the truth is."—*Locke.*

It is a duty we owe to God, as the fountain and author of all truth, who is truth itself, and it is a duty also we owe ourselves, if we will deal candidly and sincerely with our

ignorant society would in this case be greatly reduced; but still, the actual rewards and punishments which society has to bestow, upon those who please, and those who displease it; the good and evil, which it gives, or withholds, are so great, that to adopt the opinions which it approves, to perform the acts which it admires, to acquire the character, in short, which it "delighteth to honour," can seldom fail to be the leading object of those of whom it is composed. (6) And as this potent influence operates upon those who conduct both the domestic education and the technical, it is next to impossible that the trains which are generated, even during the time of their operation, should not fall in with, instead of counteracting, the trains which the social education produces; it is next to impossible, therefore, that the whole man should not take the shape which that influence is calculated to impress upon him. (7)

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own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatsoever appearances of plain or ordinary, strange, new, or perhaps displeasing, it may come in our way. Truth is the proper object, the proper riches and furniture of the mind; and according as his stock of this is, so is the difference and value of one man above another.—*Lord King's Life of Locke.*"

"Nothing can bring us under an obligation to do what appears to our moral judgment *wrong*. It may be supposed our interest to do this; but it cannot be supposed our duty. ——Power may compel, interest may bribe, pleasure may persuade; but REASON only can oblige. This is the only authority which rational beings can own, and to which they owe obedience."—*Adams (of Oxford.)*

(6) This theory is not new:—Solomon held out the same inducements, and promised the same reward several thousand years ago.—In his Proverbs we have, among others, the following passages:—'The *Wise* shall inherit *Glory*.'.....'I am *Understanding*, I have Strength. By me Kings reign, and Princes decree justice. By me Princes rule.' '*Riches* and *Honor* are with me; yea, durable *Riches*.'.....'Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men."—— &c. &c.

(7) We shall, in this place, briefly notice the effect produced upon mankind by that powerful and influential machine, the public periodical press.

"What will be the particular effects of this invention, (the art of printing,) it is beyond the reach of human sagacity to conjecture; but, in general, we may venture to predict with confidence, that, in every country, it will gradually operate to widen the circle of science and civilization; *to distribute more equally, among all the members of the community, the advantages of the political union*; and to enlarge the basis of equitable governments, by increasing the number of those who understand their value, and are interested to defend them. The science of legislation, too, with all the other branches of knowledge which are connected with human improvement, may be expected to advance with rapidity; and, in proportion as the opinions and institutions of men approach to truth and justice, they will be secured against those revolutions to which human affairs have always been hitherto subject."

Newspapers in Canada, and the U. States, are altogether free from the stamp and advertisement duties, and other troublesome and costly impositions and legal restrictions enforced upon the public press in Great Britain; consequently, a much greater quantity is circulated amongst the people on this continent, in proportion to their numbers. The Editor of the Edinburgh Scotsman, in a letter to the Chancellor of the Exchequer, states the number of papers, published in the course of a year, in Britain, at 24,497,000; and estimates the readers at only 600,000, or about one-fifth of the adult population of the island. Although hap-

36. Is not that intimate acquaintance with the manners and customs of other nations, which *may* be obtained by travel, essentially necessary to complete the Education of that class of society who have wealth and time for the acquisition of the highest measure of intelligence?——The

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pily unable to ascertain the quantity in circulation in North America, by means of the stamp office, we can form an estimate sufficiently near the truth, to enable the reader to form some idea of the effect produced. There are, probably, not less than thirty-two millions of newspapers circulated, in the course of a year, in the British North American Colonies, and the Great Republic adjoining, among four millions of adults, of which it is supposed that only one million of copies are distributed in the Provinces. There are about thirty news establishments in Canada; and from fifteen to twenty presses find support among the people of Nova Scotia, New Brunswick, Newfoundland, Prince Edward's Island, &c. At least two thousand news-sheets per week are imported into these Provinces from the States; and a very few individuals and news-rooms are known to receive files of European Journals. A weekly religious Gazette, issued from the office of the Methodist Episcopal conference, in the city of New York, is understood to have upwards of twenty thousand subscribers; a circulation, perhaps, equalling, if not exceeding, that of all the periodicals of Colonial North America put together. As the nature of the Social Education depends almost entirely upon the Political, that powerful engine the public newspaper press, exercises an influence upon Society, great beyond the dreams of the individuals, generally speaking, of whom it is composed; an influence, the only boundaries to which are to be found in the several degrees of confidence reposed by the reading public, in the integrity and talents of its thousand conductors. Although, as Dr. Johnson somewhere tells us, "the compilation of papers is often left to narrow and mercenary minds, not qualified for the task of delighting or instructing, and sometimes to profligate individuals, who abuse their power, by making the press a licentious vehicle of calumny and detraction, directed, it may be, against the most virtuous of our citizens; yet, it unquestionably "has done, and is doing, great and essential good." It is a check upon governments, judges, magistrates, ecclesiastics, and legislators; a powerful means of preventing crime, and instilling just and generous sentiments into the minds of the community. A faithful and laborious editor becomes, in proportion to his skill and talent, a public benefactor, and deservedly holds a high rank in the regards of society. And the compositors, contributors, and press-men, of the printing office, are, in their several stations, the assistant teachers of a technical school, established upon a system perfectly original, yet far more effective than those of Dr. Bell, or Mr. Lancaster. Their primers and manuals are included in the weekly or daily sheet carried round by the news-man, and their "self taught" pupils are found in every rank and condition of civilized life. As newspapers may be made the means, however, of misleading a people, among whom education has made but small progress, and diverting them from pursuing their true interests, by plausible misrepresentations of interested men,* it is greatly to be desired that the benefits of what is called Technical Education, or schooling, were more widely diffused among the labouring classes in this country. An intelligent population are always an efficient check upon profligate, licentious, unfaithful journalists, and can best appreciate, and will most willingly reward the intrepid guardians of that fair and beautiful inheritance, the unalienable rights of mankind.

* While the multitude continue imperfectly enlightened, they will be occasionally misled by the artifices of demagogues; and even good men, intoxicated with ideas of theoretical perfection, may be expected sometimes to sacrifice, unintentionally, the tranquility of their cotemporaries, to an over-ardent zeal for the good of posterity.—*Dugald Stewart.*

effects of travelling, in enlarging and in enlightening the mind, are obvious to our daily experience. The observation of men and manners, in various countries, is surely not the least useful part of education. (8)

Political Education.

87. What is denoted by POLITICAL EDUCATION?——Political Education consists in a right understanding of the science of Government, the business of which is to increase to the utmost the pleasures, and diminish to the utmost the pains, which men derive from one another; it is an agent employed in forming the character of man, and is like the key stone of the arch; the strength of the whole depends upon it. (9)

88. By what means is the direction given to the desires and passions of men?——By those means through which the grand objects of desire may be attained.

89. On what do the means by which the grand objects of desire may be attained, depend?——Almost wholly upon the political machine; and such as is the direction given to the desires and passions of men, such is the character of the men.

90. What then are the natural effects of a beneficent system of government? (10)——When the political machine is such, that the grand objects

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(8) The effects of foreign travel have been often remarked, not only in rousing the curiosity of the traveller while abroad, but in correcting, after his return, whatever habits of inattention he had contracted to the institutions and manners among which he was bred.—*Dugald Stewart.*

Travel, saith Bacon, is, in the younger sort, *a part of* education; in the elder, a part of experience.

(9) We have seen that the strength of the Domestic and the Technical education depends almost entirely upon the Social. Now it is certain, that the nature of the Social depends almost entirely upon the Political; and the most important part of the Physical (that which operates with greatest force upon the greatest number, the state of aliment and labour of the lower classes), is, in the long run, determined by the action of the political machine. The play, therefore, of the political machine acts immediately upon the mind, and with extraordinary power; but this is not all; it also acts upon almost every thing else by which the character of the mind is apt to be formed.—*See Supplement to Encyclopedia Britannica, article Education.*

(10) In relation to this question we find the following early opinions of Dr. Smith, the author of The Enquiry concerning National Wealth, quoted by Dugald Stewart, where he endeavours to prove that final causes are a useful logical guide in politics as tending to simplify the theory of legislation.—"Little else is requisite (says Dr. Smith) to carry a state to the highest degree of opulence from the lowest barbarism, but peace, easy taxes, and a tolerable administration of justice, all the rest being brought about by the natural course of things. All governments which thwart this natural course; which force things into another channel; or which endeavor to arrest the progress of society at a particular point, are unnatural; and to support themselves are obliged to be oppressive and tyrannical."—*Biographical Memoirs of Smith, Robertson, and Reid.*

To the enlightened Statesman, "is assigned the sublimer office of seconding the benevolent intentions of Providence in the administration of human affairs; to diffuse as widely and equally as possible, among his fellow-citizens, the advantages of the social union and, by a careful study of the constitution of man, and of the circumstances in which he

of desire are seen to be the natural prizes of great and virtuous conduct —of high services to mankind, and of the generous and amiable sentiments from which great endeavours in the service of mankind naturally proceed—it is natural to see diffused among mankind a generous ardour in the acquisition of all those admirable qualities which prepare them for admirable actions; great intelligence, perfect self-command, and over-ruling benevolence. (11)

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is placed, to modify the political order, in such a manner as may allow free scope and operation to those principles of intellectual and moral improvement, which nature has implanted in our species."—*Elements of the Philosophy of the Human Mind.*

Professor Stewart, thus defines the duty of a statesman:

"*That every man is a better judge of his own interest than any legislator can be for him*; and that this regard to private interest (or, in other words, this desire of bettering our condition) may be safely trusted to as a principle of action universal among men in its operation;—a principle stronger, indeed, in some than in others, but constant in its habitual influence upon all:—That, where the rights of individuals are completely protected by the magistrate, there is a strong tendency in human affairs, arising from what we are apt to consider as the selfish passions of our nature, to a progressive and rapid improvement in the state of society:—That this tendency to improvement in human affairs is often so very powerful, as to correct the inconveniencies threatened by the errors of the statesman:—And that, therefore, the reasonable presumption is in favour of every measure which is calculated to afford to its farther developement, a scope still freer than what it at present enjoys; or, which amounts very nearly to the same thing, in favour of as great a liberty in the employment of industry, of capital, and of talents, as is consistent with the security of property, and other rights of our fellow-citizens."

(11) A sense of political and civil liberty, though there should be no great occasion to exert it in the course of a man's life, gives him a constant feeling of his own power and importance; and is the foundation of his indulging a free, bold, and manly turn of thinking unrestrained by the most distant idea of control. Being free from all fear, he has the most perfect enjoyment of himself and of all the blessings of life; and his sentiments and enjoyments being raised, his very being is exalted and the man makes nearer approaches to superior natures.—*Priestly.*

In one of his Messages to the Legislature of the State of New-York, the late Governor Clinton, (whose acquirements, and the use he made of them, did honor to Ireland, the country of his ancestors, and to New York State, in which he was born and bred,) expressed himself as follows:—

"Man becomes degraded in proportion as he loses the right of self-government. Every effort ought therefore to be made to fortify our free institutions; and the great bulwark of security is to be found in education—the culture of the heart and the head—the diffusion of knowledge, piety, and morality. A virtuous and enlightened man can never submit to degradation; and a virtuous and enlightened people will never breathe in the atmosphere of slavery. Upon education we must therefore rely for the purity, the preservation, and the perpetuation of republican government. In this sacred cause we cannot exercise too much liberality. It is identified with our best interests in this world, and with our best destinies in the world to come. Much indeed has been done, and we have only to cast our eyes over the state, and rejoice in the harvest which it has already yielded. But much more remains and ought to be done—And the following statement is exhibited with a view to animate you to greater exertions."

91. What effects are produced upon mankind by the operations of a government in which the interests of the subject many are but a secondary object?——When the political machine is such that the grand objects of desire are seen to be the reward, not of virtue, not of talent, but of subservience to the will, and command over the affections of the ruling few; interest with the *man above* to be the only sure means to the next step in wealth, or power, or consideration, and so on; the means of pleasing the *man above* become, in that case, the great object of pursuit. And as the favors of the *man above* are necessarily limited—as some, therefore, of the candidates for his favor can only obtain the objects of their desire by disappointing others—*the arts of supplanting rise into importance; and the whole of that tribe of faculties denoted by the words intrigue, flattery, backbiting, treachery, &c.* (12) *are the fruitful offspring of that political education which government, where the interests of the subject many are but a secondary object, cannot fail to produce.* (13)

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(12) That this species of government was well understood in King Solomon's days, is evident from the following passage, in the 5th chapter of Ecclesiastes:—"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a Province, marvel not at the matter; for he that is higher than the highest regardeth, and *there be higher than they.*" And again, (see Proverbs, 29th & 12th.) "If a ruler hearken to lies, all his servants are wicked."

> "*Unblest by virtue*, government a league
> "Becomes, a circling junto of the great,
> "To rob by law; *religion mild, a yoke*
> "To tame the stooping soul, *a trick of state*,
> "To mask their rapine and to share their prey."
>
> THOMSON.

(13.) "There is a science of legislation, which the details of office, and the intrigues of popular assemblies, will never communicate; a science, of which the principles must be sought for in the constitution of human nature, and in the general laws which regulate the course of human affairs; and which, if ever, in consequence of the progress of reason, philosophy should be enabled to assume that ascendant in the government of the world, which has hitherto been maintained by accident, combined with the passions and caprices of a few leading individuals, may, perhaps, produce more perfect and happy forms of society, than have yet been realized in the history of mankind."—*Dugald Stewart.*

"When theoretical knowledge and practical skill are happily combined in the same person, the intellectual power of man appears in its full perfection; and fits him equally to conduct, with a masterly hand, the details of ordinary business, and to contend successfully with the untried difficulties of new and hazardous situations. In conducting the former, mere experience may frequently be a sufficient guide, but experience and speculation must be combined together to prepare us for the latter. "Expert men," says Lord Bacon, "can execute and judge of particulars one by one; but the general councils, and the plots, "and the marshalling of affairs, come best from those that are learned."—*Ibid.*

END OF THE FIRST PART.

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